The American Missionary

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Our Honor Roll

We present herewith our Honor Roll of churches, namely, those in which the magazine has one hundred and more subscribers, a longer list than before; at the same time we present a second roll, composed of churches entitled to Honorable Mention. Most of the churches in the second list are considerably smaller. In proportion to their numbers these have done quite as well and deserve as much credit as the others.

All this means that in every case some faithful, consecrated person, one or more, has taken pains to secure the long list of subscribers which his church has sent in. The average individual is careless. However much he may approve of our magazine and value it, he neglects to renew his subscription until someone definitely asks him to do so, collects the subscription price, which he is perfectly willing to pay, and sends us his name.

There are perhaps a thousand Congregational churches in this country which are quite as able as those here named to support clubs of one hundred subscribers each; and there are certainly several thousand smaller churches which could attain an equivalent position by forming clubs equal to one-fifth of their membership. Such clubs would enlarge the vision of those churches and vastly simplify their problem of missionary sympathy and support. The only thing lacking in each case is the key man or woman.

The following churches have sent us subscription lists of one hundred or more, between December 15, 1923, *and December* 15, 1924, *entitling them to a place on our Honor Roll:*

Meriden, Conn., First, 272; Oak Park, Ill., Pilgrim, 233; St. Louis, Mo., Pilgrim, 207; Corning, N. Y., 172; Northfield, Minn., First, 172; Painesville, O., First, 139; Bristol, Conn., 137; New Milford, Conn., 124; East Orange, N. J., First, 119; Yankton, S. D., 118; Upper Montclair, N. J., Union, 117; Galesburg, Ill., 116; Portland, Me., Woodfords, 116; Elyria, O., First, 110; Sioux City, Ia., First, 107; South Haven, Mich., 106; Oberlin, O., United, 105; Hyde Park, Mass., 104; Putnam, Conn., Second, 104; Walton, N. Y., 104; Lorain, O., First, 102; Seattle, Wash., Plymouth, 102; Portland, Me., Williston, 101; Edwardsville, Pa., 100; New York, N. Y., Grace, 100; Mt. Vernon, N. Y., First, 100; New Britain, Conn., First, 100; Springfield, Mo., First, 100.

The following churches are entitled to Honorable Mention:

Abington, Mass.; Billings, Mont.; Birnamwood, Wis.; Boothbay Harbor, Me.; Brentford, S. D.; Brooklyn, Conn.; Canton Center, Conn.; Carpentersville, Ill.; Chardon, O.; Earlville, Ia.; East Haven, Conn.; Exira, Ia.; Fulton, N. Y.; Gallup, New Mex.; Gasport, N. Y.; Granby, Mass.; Greens Farms, Conn.; Hatfield, Mass.; Hinsdale, N. H.; Hopkinton, Mass.; Ione, Ore.; Iowa Falls, Ia.; Jamestown, N. D.; Kalamazoo, Mich.; Kansas City, Kans., First; Littleton, Mass.; Longmeadow, Mass.; Middleboro, Mass., Central; North Guilford, Conn.; Philadelphia, Pa., Central; Presque Isle, Me.; Pulaski, N. Y.; Ree Heights, S. D.; Roberts, Ill.; Rock Rapids, Ia.; Rodney, Ia.; Roscoe, N. Y.; Rosendale, Wis.; Seymour, Conn.; South Weymouth, Mass.; Suffield, Conn.; Syracuse, N. Y., Goodwill; Valley Springs, S. D.; Wayzata, Minn.; Whitewater, Wis.; Savannah, N. Y.; Wareham, Mass.; Deer Park, Wash.; Avon, Ill.; Crystal Lake, Ill.; Kansas City, Mo., Westminster; Munsville, N. Y.; Brookfield, Vt.; Amherst, N. H.; Grand Forks, N. D.; Black Earth, Wis.; Newton, Kans.; Henrietta, N. Y.; Gridley, Ill.

A Word With Our Readers

THE AMERICAN MISSIONARY belongs to you. It deals with your affairs, is written by your people, is printed and published for your benefit, is paid for out of your pockets. Its success or failure is a matter of personal concern to you all. You will therefore be glad to learn that the past year has undoubtedly been the best that the magazine has thus far seen. We hear from many friends that it was never more attractive, more readable, more informing and inspiring and more useful than now.

Not only is the subscription list steadily growing, though by no means as fast as we could wish, but we see, as we think, certain clear indications that THE AMERICAN MISSIONARY is gradually making for itself a recognized place among the valued publications of the land. For example: *The Missionary Review of the World* in a recent favorable notice speaks of us as "a new missionary magazine."

The past year has witnessed radical changes in our shape, appearance and order of material. These modifications were adopted by the Board of Editors with hesitation and even with some misgivings, but every day since the appearance of the April number in the new dress, has strengthened our conviction that the step was a wise one. The changes were promptly greeted by a chorus of approval from yourselves, our readers. From a multitude of kindly letters that you have been sending us on this subject, we select and here present a single one.

"The last number of THE AMERICAN MISSIONARY with its attractive arrangement is a long step forward! I am proud to hold it up before our congregation and call attention to some of its major messages. I know we shall be able to increase the subscription list and I believe it will be a great help in presenting the facts upon which enlarged loyalty to our denominational program for the Kingdom of God must be based. It was a happy thought to put the picture of the Capitol at Washington on the cover page. It typifies those great national interests for which our homeland causes stand and without their aid no capitol building, however pretentious, could make us permanently proud."—Rev. Ernest Bourner Allen, Oak Park, Illinois, March 31, 1924.

In our Honor Roll the First Church of Meriden, Connecticut, continues to hold, as it has done for several years past, the foremost place. It is a long way ahead of its nearest competitor. This superiority is chiefly, if not solely, due to the consecrated, faithful and efficient work of one woman, Mrs. Eli I. Merriman, our representative at Meriden. Mrs. Merriman magnifies her office. She accepts it as a task committed to her by the Master himself. Such a commission cannot be undertaken in a half-hearted spirit or carried on in a listless, haphazard fashion. She makes a serious business of it; devotes to it a definite and generous portion of her time and adopts a systematic method of reaching the entire membership of a great congregation. Every old subscriber is seen near the close of the season, and his name and subscription are secured for the next year's club. Every new member of the church and congregation is given a sample copy of the magazine and is invited to join the club. Once a year the matter is brought to the attention of the entire congregation—with the result that among six hundred families there are enrolled two hundred and seventy-two subscribers to THE AMERICAN MISSIONARY.

Is the Brotherhood of Man a Biological Heresy?

By CARL S. PATTON

Dr. Patton is the Pastor of the First Congregational Church of Los Angeles, California.—EDITOR.

AS a man brought up on the Christian religion I have always believed in the Brotherhood of Man. I have believed in it, I suppose, "on general principles," because it seems the human, the Christian, the sensible thing. But I have always recognized that one couldn't hold permanently to any doctrine that is contradicted by history or biology.

Feeling this way, the hardest blow that had for a long time been struck at the doctrine of the Brotherhood of Man, seemed to me to be Lothrop Stoddard's book, published three or four years ago, entitled "The Rising Tide of Color." The book attempted to show that there is no doubt about the fact of a rising tide of color; that the white race is like an island in the midst of an ocean, the ocean consisting of yellow and brown and black peoples; that the island is getting smaller and the ocean bigger and more threatening all the time; and that the only salvation of the white race and of the white civilization which it has built up, is to practice the most rigid exclusiveness, and to get ready for the conflict which is surely coming between itself and the combined colored populations of the world. This conflict, the author said, would be one "beside which the late struggle in Europe would seem the veriest of child's play."

Some things about this book made one suspicious of it from the start. The author wrote quite too much like an evangelist and not enough like an investigator. His conclusions seemed to be assumed beforehand. One was not chilled by any judicial air that hung about the argument. The author sounded like a special pleader. But there was a scientific vocabulary. There was the appearance of much statistical knowledge. There were those perfectly definite statements,—so many white folks in the world, so many colored folks; the white folks increasing at a given rate, the colored folks at a much faster rate. What could one say to all this? And if it was true, then some sort of racial aloofness, suspicion, exclusiveness, did seem to be called for, and certainly a thorough-going acceptance or a practical application of the doctrine of the Brotherhood of Man looked

ore difficult than ever. Yet everybody seemed to ad this book, and most people who read it seemed swallow it whole. Those who didn't, usually cked, like myself, the statistical data with which to mbat its conclusions. We instinctively backed ay from them, but we didn't know what to say out the "facts."

Now comes Edward M. East, professor of Biology Harvard, and in his book "Mankind at the Cross-ads" says that Mr. Stoddard's "facts" are wrong. e says incidentally that most of the extremists on e race question "have no knowledge of the subjects heredity and variation." But specifically he says at Mr. Stoddard puts the total of white people in e world at five hundred and fifty million, whereas should be seven hundred and ten million. He says r. Stoddard's estimate of the colored population of e world is at least one hundred and ten million too h. And what contains the nub of the whole busi-ss, he says that the white race does not increase ore slowly than the colored races, but that on the ntrary the black race doubles itself in one hundred d thirty-nine years, the brown race in two hundred d seventy-eight years, the yellow race in two hun-ed and thirty-two years, and the white race some-ere between fifty-five and eighty-eight years (page 5). Putting the figures for all the colored races their very highest, and for the white race at their west, Professor East says "the white race is even w numerically superior to any other. Its growth remarkable. Over two-thirds of the total yearly rease of world population is white. By the end of s century it will probably number between a billion d a quarter and a billion and a half, and the com-ed colored races of the world will not equal it in mbers." (page 125.)

I am not quoting this to make any white person more proud of belonging to the white race; there too many of us now who are proud of being white o haven't anything else in particular to be proud But I quote it so that anyone who has ever pic-ed the white race as in process of being submerged an oncoming tide of colored populations, and who felt that brotherliness must curtail itself before findings of the statistician, may know that this nly a nightmare. I quote it to substantiate Pro-sor East's own conclusion, expressed on page 279, t "there is no Crisis of the Ages" such as Mr. ddard had written about.

A welcome revelation to me also has been a book which I ought to have known long ago, by Franz Boas, Professor of Anthropology at Columbia since 1899, and fellow of endless learned societies all over the world. This book, published in 1911, bears the title, "The Mind of Primitive Man," but the scope of the book is wider than the title might indicate. It is an inquiry into the question whether we have scientific justification for considering any race as inherently and permanently inferior to any other. Significant is his first argument: that granting the present backwardness of certain races, but considering the fact that the human race has been in the world several hundred thousand years, this backwardness indicates merely that these races have developed a trifle more slowly. "What does it mean, then, if one group of mankind reached the same stage at the age of a hundred thousand years as was reached by another at a hundred and four thousand years?" It is much the same (in my own words) as if one man reached at the age of fifty a stage of development which another man did not reach till six months later.

Dr. Boas goes into the question of the comparative size of skulls in various races, and the comparative weight of brain and shape of head, and the anatomical nearness of one race and another to the animal type. And he concludes that all the arguments as to the superiority of the white race, that have been based on considerations of this sort, are scientifically open to all the doubt that anybody cares to entertain concerning them. In short, he seems to conclude, what many people without any scientific learning had already suspected, that the white race has just assumed its own superiority, and then has used its logic and its learning (as we all do) to justify itself in the position assumed. "There is no close relation," he says, "between race and culture."

Quite the same as that of Dr. Boas is the point of view taken by R. R. Marett of Oxford in his little book, "Anthropology," in the Home University Library, who sums up a similar discussion of race differences by saying, "The old ideas about race as something hard and fast for all time are distinctly on the decline." But it is upon precisely this idea of race that all those who have written bitterly, narrowly, alarmingly, about race questions have based their entire argument. With the basis gone the argument doesn't appear to be good. The things that bind the human family together, physically, anatomically, biologically, mentally, are of infinitely more significance than the things that separate it.

Foundation for Bungalows or Temples?

By HENRY SMITH LEIPER

DAY after day I pass a certain building lot on a busy street near my office where a foundation was prepared years ago for a structure that never been erected. Day after day I observe the mbling of that foundation, the rusting of iron ders, the slow accumulation of rubbish, the crack-of stone-work and concrete by the action of heat, n and frost. In it I see an illustration of what is happening in certain of our Congregational world-service enterprises.

Strong men and women by persistent efforts through the years have laid firm foundations upon which noble structures might have been reared. But there has not been available that wherewith to build them. Now the unoccupied foundations are crumbling to decay. If too much time is permitted to elapse before a struc-

ture is placed upon the waiting walls it may be necessary eventually to rebuild even those supporting arches once firmly grounded in the subsoil of a hitherto non-Christian civilization.

On another lot, not far away from this one, a deep, massive foundation has been prepared. But on it, instead of the giant structure evidently planned for, there rises only a one-story "tax-payer"—a cheap, "jerry-built," stunted affair—a business bungalow. In it, likewise, one might see illustrated what is taking place under our eyes in some parts of our world-wide-work. Master builders, their eyes fixed on the needs of the future, have put down firm foundations on bed-rock. But even though they have made bricks without straw and strained every effort to secure the necessary materials for adequate structures, they have been frustrated, baffled, disappointed.

And so where there is adequate foundation for a large social and educational enterprise there stands today a little kindergarten in a shack and some cramped, unequipped primary schools—as in Tientsin, China, where the American Board has been at work for threescore years. Where a modern hospital might be built tomorrow to serve the dire need of an unprivileged community there is nothing but the unequipped, helpless will to help—as in the A. M. A. work in Austin, Texas, where Tillotson College is located. Where a score of churches should be organized there is only one struggling congregation —as in Powder River County, Montana, where the Home Missionary Society reports thirty-five school districts with but one church. Where a church building should be erected to serve an enthusiastic and hard-working, but financially hampered congregation there is only some old hired hall or abandoned shop to meet the need—as among the Finnish people in Duluth, Minnesota. Where a statesmanlike, businesslike and thoroughly Christlike plan has been formulated to care for the needs of honored veterans of our world-wide-work—as in the case of the three Ministerial Boards—many worthy and self-sacrificing men and women in the evening of life are left to hope in vain because the lack of money restricts sharply the work of the beautiful ministry of relief. And all because we cannot as a fellowship bring ourselves up to the average of a two-cent stamp a day for our world-wide ministry in the name of Christ!

For the story of our failure to achieve our five million dollar goal for benevolence is a story of *what might be but is not being built.*

Did the Pioneers Plan Recklessly?

Some say, "the builders did not count the cost. They laid foundations which they might well have known could not be built upon in our generation or, perhaps, even in the next."

Saying that implies too complete a parallel between the economy of ordinary structural work in brick and stone and the economy of a spiritual task like the building of a Christian civilization. We have to remember that the rearing of a social structure, one based on new ways of thinking, new motives, renewed human hearts and wills, cannot be planned in advance by human minds in the exact way a brick wall is. Though structural, it is also organic. It must built, but it is composed of living elements wh grow. Its "grain of mustard seed" contains pot tialities which cannot be measured.

Give a carpenter-builder a collection of acorns a ask him to determine how many of them he will n in order to frame a sturdy building. He will lau at you.

But let those acorns be planted. Some will c some will produce scrubby, stunted dwarfs, others v produce giant oaks. The man who planted th might not live to do it; but some day a builder plan from them and build with exactness and econo

Or Did They Add Faith to Sight?

And so, for the rearing of the social structure the Kingdom of God, faith is even more import than such dead reckoning which precedes the rear of a physical structure. The early missionaries v went at peril of their lives to the British Isles wh the ancestors of the Scotch Presbyterians were s wild cannibals, could by faith alone foresee the mig Christian structure whose earliest foundations t were to lay. Those pioneers of other generations w like Bridgman, of the American Board, invested th lives laying literary foundations—reducing stra languages to writing, building grammatical syste compiling dictionaries, translating the Bible—wha they had stopped their work because at the time th was no money to print and circulate the new Christ literature they were planning to create?

Or suppose they had measured the proportions their work by the number of those contemporary v themselves who could or would build upon the fo dations they were laying far down out of sig Would it be true, as it is today, that the sale Bibles in non-Christian lands exceeds the sale in E land and America, and that its message of freec and truth is ever more widely known throughout world?

What of those who founded schools and coll and churches in the frontier towns of early ninetee century America? Or those who began the educa of the Negro race in the South?

In each case there were ample foundations l upon most of which we in our time have been build ever greater structures.

Where Is Our "Blind Spot"?

Today the executives who administer the mod development of all the departments of the world s ice enterprise for our Fellowship, report nume cases of foundations laid but not being built u Examples such as those incorporated in the ea paragraphs of this article could be multiplied a h dred times. But an even more significant fact noted by representative speakers at the recent an meetings of most of our major societies and boa *We are not laying new foundations.* We are pioneering. We are not even feeling the sting of reproach that we—with our magnificent tradition are being content practically to maintain the *statu* An old colored preacher once used that expres and was asked what it signified. His reply v "Statu quo am de Latin fo' we'all's in de debil c fix!" There is some pretty searching truth in

finition of *statu quo*. We are altogether too com-acent as Congregational Christians with the achieve-ents of our forefathers and with the measure of ir own accomplishment. One might almost assume times that we feel conscious of no obligations to ach out into the many areas of life—social as well geographical—in which the way of the Cross is t unknown and untried.

Isn't it our glorious task to lay foundations for ture expansion of the kingdom of righteousness and od will? Must we struggle only to keep from terioration and decay the foundations already laid? And it is only necessary to look over our wide fields discover that in many cases we are not even doing at. The crumbling, disintegrating, retrogressive ocess is only too much in evidence in certain specific stitutions. I was present and voting in a meeting a certain mission of the American Board when out fifteen schools were put to death in order that one might survive and more nearly meet its obligations. I have personally observed the same thing in the case of some of the Homeland work.)

If we only knew what throughout the wide world we modern Christians face—challenge, opportunity, unlimited possibilities, ghastly danger, heartrending human need! Cannot we cooperate to strengthen all our work—expressing the age-old gospel of the Syrian Christ in terms of literature, schools, hospitals, churches, transformed life, recreated communities, re-orientated civilizations? How we might reinforce and equip our ambassadors of friendship for effective build-ing—superstructures on old foundations and new foun-dations as well! This is the time of year for us to take account of our *statu quo* and to determine that as forward-looking, spiritually-sensitive, loyal followers of the Master Builder we shall not be content merely to maintain it, when to do so means that we are false to the call of a growing world.

Keeping Religious Work Religious

By FREDERICK L. FAGLEY

FROM the beginning of time all sorts of religious activities have tended towards forms and institu-tions. This is true not only of the Christian ligions but of all religious movements. As the rms of religion became standardized and its institu-ons extended, it has ever tended to look upon these ternal things as elements of great value which ould be sustained at any cost.

We are facing this problem today. Wherever we id tension, stress and dissatisfaction in the religious orld it can be traced back to the force inherent in w wine which is being restrained in old bottles, for re is a new spirit in religion—a spirit of freedom, spirit of enterprise, a spirit of truth; and men as ver before are pioneering in the realm of the iritual, are testing by their own inner experience e validity of Christian teachings, and are trying to ow forth in their living the message of the Gospel. other words, that which is looked upon by some being a distressing symbol of conflict is but the idence of vigor of the on-going stream of religious e refusing to be bound by forms, ceremonies and stitutions.

In our own Congregational family this does not ke the form of doctrinal dispute, for we have from e beginning been dedicated as free men, endowed ith liberty of conscience and of action, so that we ight live our lives of love, communion, and service the great world of divine power; but we do have, ne the less, points of strain and tension and the ntest of ideas. We see this, for example, at the ace where organized missionary promotion comes contact with the work of the local church.

Our Societies were formed for the purpose of con-cting religious work. Their objects are very mple. Their ideals and aspirations are magnificent. hrough the years that have come and gone we have ilt up large endowments and great institutions, and ted policies and programs of work. This has called great business enterprises with millions of endow-ment and millions of income. So great has become all this machinery, so multiplied have become these institutions that of necessity to keep them running properly requires a great business organization with many men and women, with much detail and many wheels within wheels. So widely extended and so successful has become the institutionalized work of the denomination that its financial needs are very heavy indeed. To pay the rent, insurance, repairs, wages and other expenses which must be paid—which have been contracted for in the name of the churches—requires that vast sums of money shall be provided.

I would not for a moment minimize the value of all this. These institutions and these programs have been reared by our fathers and grandfathers and great-grandfathers to embody their highest ideals, as evi-dences of their faith and as channels for their influ-ence. They have been built out of the sacrificial service of thousands and the sacrificial giving of hundreds of thousands. No, the question I am asking myself all the while, and it is the same question that I find on the lips of pastors everywhere, is, "What is this for? Why do we have these institutions? Why do we have these endowments? Why do we seek these millions of dollars every year?" And there is but one answer and that is, that through these insti-tutions and gifts the message of the Gospel and the good news of salvation through Jesus Christ shall be proclaimed, souls be redeemed, and the kingdom of Christ be built up.

Now down in the heart of every secretary and every superintendent there is the consciousness that this is what we are in business for, but how seldom can he say it? How frequently we must give our statistics and how continuously we must urge larger giving. But the reasons and the purposes both for our giving and our spending must be taken for granted.

Our Mission Boards need more money. They need money for advancement. In such an enterprise it does not pay simply to give the Societies sufficient

to keep the wheels running round and the machinery working. It takes a certain sum to keep the machinery in existence. How foolish it is to give just this amount when by increasing the contributions we might many, many times increase the productive results. We can put it down as axiomatic that people are not interested in simply keeping an organization intact. They are not interested in helping the secretary make a record in receipts. But they are tremendously interested in seeing souls won for Christ. That is what our pastors need to see in promotional plans. They want to know from the secretaries and they want to tell their churches that money contributed to this cause or that is not simply to be consumed in running machinery but is to be transformed by divine alchemy into the eternal realities of the spiritual life. That somehow, some way, sacrificial love in the heart of a man in a far-away town can take the form of gold and be transferred across the seas; and used there by another man, can be spiritualized in such a way that through its operation a soul that is in sin shall be lifted by the power divine into the way of righteousness. This is the plea we need in order to make religious work truly religious.

All the talk of stewardship; all the promotional plans that the minds of men can hatch; all the new and fancy forms of the printer's art; all the offi with their employees; all the men of consecr talents and devoted spirit—all these must be for the eternal interest of the kingdom of God. must bring forth a rich harvest of souls saved o is all in vain.

We do not have to become lost in a maze machinery. We do not have to allow ourselve become weighted down with institutions, forms endowments, but we still can set ourselves resolu to put first things first and to say "This one thir do"—I shall preach the Gospel of the living So God, and I shall bring this Gospel into the places of the world's life, not that we may count and women but that the grace of God may a in the hearts and in the lives of the children of and that we shall be able to do our part in mal the kingdom of this world the kingdom of our L and Saviour, Jesus Christ.

Surely the world is not going to be saved machinery, nor organization, nor institutions. Th of course, will have a part in their proper place *means,* not ends.

Let us, therefore, put first things first, that the w may be redeemed through the power of the lov the Son of God.

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Prayer Meeting Topics for 1925.—In previous years a list of topics has been printed in "The Congregational Hand Book." This year a list has been prepared and printed separately and copies may be secured free on application to The Commission on Evangelism and Devotional Life.

If there is sufficient call for it (say, a hundred pastors) comments upon these topics will be furnished without charge for the exclusive use of pastors and leaders.

The Scripture readings given are simply suggestive and the leader will naturally range throughout the Bible for other texts. The date given is tha Wednesday in each week. Where other dates used pastors can readily inform their people of plan adopted.

The topics take into account such special seasor the year as Lent, the opening of the church yea September and October and the study of our ch and missionary work with stewardship preceding annual inventory and Every Member Canvass. Sp days are recognized—for example, Mother's Children's Day, Vocation Day, Thanksgiving Christmas.

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Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

	For the Month of November				For Calendar Year to November 30th			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrea
A. B. C. F. M...	$42,224	$50,387	.....	$8,163	$483,415	$553,993	.....	$70,5
W. B. M.....	11,527	12,670	.....	1,143	229,062	231,325	.....	2,2
W. B. M. I.....	7,801	8,955	.....	1,154	141,935	149,149	.....	7,2
W B. M. P.....	2,609	2,055	554	.....	29,654	24,013	5,641	....
C. E. S.....	7,804	8,526	.....	722	107,096	107,024	72	....
C. C. B. S.....	14,731	13,628	1,103	.....	103,752	101,571	2,181	....
C. H. M. S.....	18,222	14,213	4,009	.....	127,180	139,339	.....	12,1
A. M. A.....	18,591	25,110	.....	6,518	178,320	179,549	.....	1,2
C. S. S. E. S....	3,638	3,800	.....	162	61,788	61,538	250	....
C. B. M. R.....	4,938	5,412	.....	474	69,522	56,369	13,153	....
Annuity Fund ...	1,701	1,681	20	.....	19,705	17,699	2,006	....
Found. for Ed....	4,607	.....	4,607	.....	24,182	.....	24,182	....
TOTALS.....	$138,393	$146,437	$10,293	$18,336	$1,575,611	$1,621,569	$47,485	$93,4

Note: This tabulation does not include receipts by the State Home Missionary Societies.

The Woman's Home Missionary Federation presents no separate report, its receipts being included in tho the various home societies.

THE AMERICAN MISSIONARY ASSOCIATION

The New Year

ALL years have a common history. The days before us will be as heretofore. The months will wear on; the seasons come and go and the common life will repeat itself; gleeful childhood; impatient youth and decrepit age the same as ever. The year 1925 will be a common year. Life will run in a common history.

Nevertheless, 1925 will be a New Year. The new year will be new in its personal answer to personal life. Each year brings its own experiences. With the common influences, temptations and chances the new year will hold in its history much that will not be common but will be sacredly personal. We hope it may bring happiness to all to whom our greetings come.

Our beloved old poet Robert Burns tells us:

"If happiness hae not her seat
And centre in the breast
We may be wise or rich or great
But never can be blest.
. . . . . .
Nae treasures nor pleasures
Can make us happy lang,
The heart's aye the part aye
That makes us right or wrang."

Our New Secretary

THE American Missionary Association greets and cordially welcomes the Rev. Henry Smith Leiper, M.A., as Associate Secretary in our Department of Support.

REV. HENRY SMITH LEIPER

Mr. Leiper's interesting and varied experience in his boyhood career and since graduation from Amherst College in the class of 1913 introduces him into our common service naturally. One might say he comes inevitably through his ancestral inheritances. His grandfather after twenty-three years as editor of the *Chicago Tribune* published the Congregational paper known as *The Advance,* which is now a part of *The Congregationalist.* His father has been engaged in educational and missionary service most of his life, a part of which has been among the Indians of Oklahoma and among the mountaineers of North Carolina. Mr. Leiper was ordained in 1915 and became assistant pastor of the Rutgers Presbyterian Church in New York. After being graduated from Union Theological Seminary and completing his residence requirements for the doctor's degree in philosophy he went to China under the appointment of the American Board of Foreign Missions, and thence until the end of the World War was in Siberia with the Y. M. C. A.

Mr. Leiper was secretary of the Anglo-American Chinese Association of Tientsin and a trustee of the American School. During the famine he was a director of the International Famine Relief Society and helped in work which saved hundreds of thousands from starvation at a cost of over five million dollars, contributed by Americans mainly and partly by Chinese. Part of the time during the famine of 1920 Mr. Leiper was sanitary director for a refugee camp of fifty thousand half-starved Chinese near the city of Tientsin.

During his five years in China, Mr. Leiper was in Japan three times for extended visits and twice in Korea. One visit to Japan was made as a delegate of International Friendship, and at that time he had exceptional opportunities to meet and interview prominent Japanese in all walks of life. These travels gave him an unusual opportunity to study the problems of international relationships in the East. He returned to this country because of a serious breakdown in Mrs. Leiper's health, and hopes to keep in touch with the developing problems of the Pacific Basin even though it will be impossible for him to return to his post in China.

Since returning from China to America, Mr. Leiper has been connected with the American Board. He was loaned by the Board for part time work with the Commission on Missions as Editorial Secretary during 1924.

He has been actively interested in the young people's work in New York, New Jersey, Connecticut and other states.

Mrs. Leiper, nee Eleanor Lansing Cory, of Englewood, N. J., likewise has a background of missionary inheritance and experience. Her great-uncle, the late William E. Dodge, of New York, and another relative, the late Eliphalet Blatchford, of Chicago, were both identified with many phases of the work. Mrs. Leiper was graduated from Smith College in the class of 1913, was a travelinng secretary of the Student Volunteer Movement for a time, and after her marriage studied at Columbia University and Union Seminary.

The *Southern News* Is Correct

The *Southern News,* published at Atlanta, Georgia, in giving an account of the recent conference of principals at Talladega College, has the following to say of Secretary Brownlee who directed it:

"His broad, liberal, sane views of the question of race relation, his sympathetic interest in the people among whom he is working, his readiness to acknowledge and encourage native leadership, and his loyalty to the fundamental principles for which the Association has stood from the beginning of its history eminently fit him for the place of leadership in the work of the Association in this new day and generation. The spirit of cooperation and hopefulness which now dominates the Southern work of the A. M. A. is largely due to the personal attitude of Secretary Brownlee.

"As result of the aggressive educational movement in the South, a more liberal interpretation of religion is likely to descend on the South as the light breaks through the cloud. The colleges should give special thought to the preparation of young people for the correct interpretation of the new religion in simple terms, in harmony with common sense and vital living."

Rosemary for Remembrance

IT is said that gratitude is the fairest flower that sheds its perfume in human hearts. So wrote a colored man, an eminent type of his race in an eloquent tribute to the young women of education and refinement and culture who left their homes and friends to labor among the children of a newly-emancipated people.

One of these, Miss Caroline E. Parkhurst from Manchester, New Hampshire, for thirty-four years has given her self-sacrificing devotion to plant the seed of intelligence in the soil of ignorance, and has the grateful appreciation of hundreds of her pupils who will cherish her example and teachings. Many a country church and many a rural school will remember her good deeds which blessed eager souls and brought light into dark places.

We regret that this tribute was omitted among those given in our October magazine.

Will the Negro Become Catholic?

By SECRETARY GEORGE L. CADY

I AM moved to raise this question in spite of the fact that he has always been a Protestant and, of course, still is so by a vast majority. There are few colored Catholic churches outside of New Orleans. Rarely do we find a Catholic student in our schools with the exception of Straight College in New Orleans where we have always had quite a number of them. These are as welcome as students of any other creed. We have always kept faith with them and no effort is made to convert them to Protestantism except, of course, that the chapel services are of a Protestant order and that a constant Protestant atmosphere is created by the teachers. It is doubtful if many of them change their faith but we are sure they do become better and more intelligent Catholics.

There are only four colored Catholic priests in America but already a large Catholic church has been gathered in Columbus, Ohio. In the same block with the girls' school in Montgomery, Alabama,—so wonderfully conducted by the heroic Miss White and Miss Beard,—is a beautiful Catholic church and school far more artistic and appealing than most of the Protestant churches and schools one finds in the South.

Some time ago I dropped into a very beautiful Catholic church in upper New York state and picked up several pamphlets describing a new mission which is being started for winning the Negro to the Catholic faith. The movement is now fairly on foot and, as usual with all Catholic movements, is well organized and financed. A Catholic paper published in Louisville, Kentucky, has the following report of a meeting of "The Catholic Inter-racial Society" in which twenty-five parishes participated by delegates. The report of the paper will be the best description of what took place.

"The Rev. Martin Frankenberger, Executive Secretary, explained the purposes of the club, saying its aims were to promote the material, the mental and spiritual interests of the colored people, to encourage better relations between white and colored, to apply the principles of Christian teaching and the rule of love for neighbor in our attitude and bearing toward the colored people, to emphasize the common humanity of all beings made in the image of God and destined to the love and service of God in this world, with happiness in heaven as the end. Father Frankenberger repudiated the thought, which so many seem to hold, that the Negro race is colored because of a curse pronounced by God. There is no warrant in scripture for such a thing, and it is the teaching of the Church and a fundamental Christian principle, announced in the very beginning by St. Paul, that with the suffering and death of our Lord there is no longer Jew or Gentile, Greek or Roman, bond or free, but we are all one in Jesus Christ. Father Frankenberger said that we have too long neglected the opportunity of showing to the colored people that the Catholic Church is their friend. We have even neglected their material welfare. We have no orphan home for colored children, no hospital where they may bring their sick, and few other means of practicing towards them the corporal works of mercy which we practice towards ourselves. The speaker's remarks made a deep impression on those present, many of whom for the first time realized what a vast field for good is here, lying fallow before our eyes.

"Right Rev. Bishop Floersh spoke of the great love of the Church for human souls and how in extending her invitation to them and holding out her special means of salvation for them, there is no distinction of color or of race or of station in life.

"He expressed the hope that this organization, to which he was glad to give his approval and his blessing, has extended its influence far and wide, and the example thus set by the Catholics of Louisville would be followed in other cities where Claver Clubs would be formed, which by their principles and their activities in this behalf would show that the Church is the colored man's friend. 'The Catholic Church seeks the salvation of souls, and the soul has no color.' "

In the *New York Sun* of November 3 there is an article describing the founding of a Roman Catholic institution at Ridge, Maryland, which it is expected will become one of the greatest institutions for colored students in America. It is to be named after Cardinal Gibbons in fulfillment of his dying wish. Cardinal Gibbons said he hoped "that a great school would be founded in Maryland somewhere near the site of the landing of the Catholic Pilgrims in 1634 and that it would be in keeping with the spirit of the colonists who were the first in America to guarantee both political and religious freedom." The paper states that the spot has already become a place of pilgrimage. Several years ago a huge concrete cross, twenty feet high, with an image of our Saviour, was erected on the hillside overlooking the road. Originally designed as a wayside crucifix marking a colored burying ground, it has come to be regarded as a shrine of miracles.

Is there any chance of success? The Negro has come to a degree of race pride and race ambition little understood by the white man. The whole race is being powerfully moved by that which has come to be the one mastering passion—to come on and up—cutting out anything and everything which has hitherto entangled and hindered progress. There is little which he is not willing to sacrifice to that end. If this movement has not yet reached the vast illiterate and hitherto submerged mass, it is evident among all the educated and influential leaders of today. Reaching the mass is with them as with all peoples, a question of time and sufficient motivation.

Approach the matter in this way. Put yourself in his place. Here stands a Catholic church with a beautiful and ornate ritual, a ceremonialism enriched by procession and glittering robes and a beautiful church building located in the most commanding part of the city. You enter its doors, always open. You are welcome to any part of the house and find yourself for the time being an equal member of a democracy which knows no distinction of race or color. For whatever may be the unapproachable autocracy behind the altar, in the pews of the Catholic church there is the utmost democracy. What may happen there if your race becomes numerous does not concern you; for the present you have found a religion and a church home where one man is as good as another.

If, on the other hand, you enter a Protestant church you rarely find a welcome there but are usually shown a corner or are placed in the gallery. Or, perhaps you are admitted "on the percentage basis." Again, if you seek a Protestant church you are likely to find a dingy, dilapidated building, devoid of paint or ornament. Or perhaps, a situation like that in Boston, where the Congregationalists, while themselves worshiping in most beautiful edifices, have for a quarter of a century provided for your meetings only a shabby old store room. That there are noble exceptions does not minimize the fact that these conditions are found nearly everywhere. Surely it is so in the South.

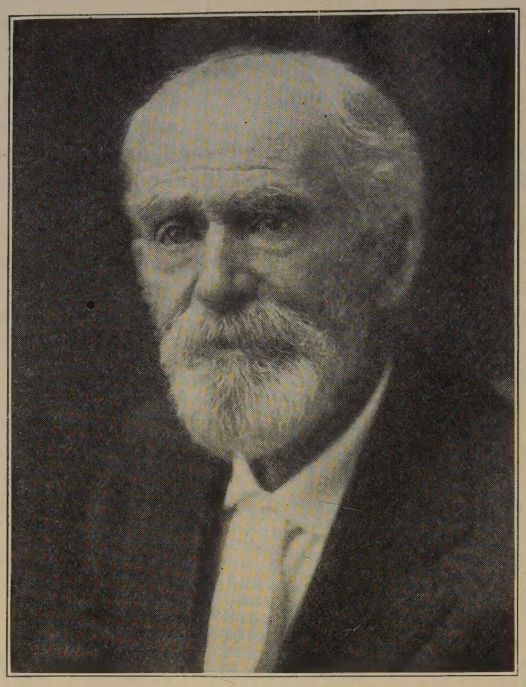
Or again during the past year in hundreds of northern cities you have found the dreaded Ku Klux Klan, the hereditary foe of your race, the organization that bred unholy fear in your fathers and mothers—you have seen its parades, thousands strong, marching the streets under the stars and stripes with the cross upon its banners and because your face was black you shrunk behind the crowd. Then returning to your home you looked into the dark faces of your wife and child wondering and shuddering at the menace overhanging their lives. This Klan loudly proclaims that it is "the last voice of Protestantism." This Klan has proscribed you and your race in a demonstration of a white Protestant supremacy. But it has also proscribed the Catholic church and has drawn a clear line—on the one side white Protestantism and on the other the Catholic church and with it yourself and your people. You have neither the time nor the heart to reason—what wonder if you accept the company into which you have been thrust and which holds out to you the arms of a Christian though Catholic fraternity? One wonders just how these Klan statesmen figure out that they are to destroy the power of the Catholic church by driving into its fields a considerable part of our eleven million Protestant Negroes. In any event, putting yourself in his place, facing these facts, would not the temptation be almost irresistible? Surely the situation would be ominous indeed if the present state of the public mind were to continue—the only saving of the situation is that one may safely give the Klan not more than five years of life for it bears about in its body the germs of its own death. Hatred is always suicide.

Can Protestantism afford to alienate ten millions of American Africans while it is sending missionaries to Africa?

It is all the more imperative that such an organization as The American Missionary Association *shall be given fuller power to carry on its work, and shall not have its distinctive mission confused or destroyed by being merged in other organizations.* It should be left separate to bear an individual and powerful witness to human brotherhood that this race may know that the Klan is not Christianity but is a denial of all that Jesus Christ came to teach. Even if there were no further need of the Association's educational work, its greater mission, that of representing the basic brotherhood of Christ, would be more imperative than ever. If the Brotherhood of Man is a fundamental teaching of the New Testament and fundamental to a holy and decent social order, such an organization as The American Missionary Association should have *its distinctive influence increased and not diminished or destroyed by changing conditions.*

Thomas Lawrence Riggs

Long a Missionary to the Indians



DR. THOMAS LAWRENCE RIGGS

DR. RIGGS' life story began at Lac qui Parle, Minnesota, where he was born June 3, 1847, the son of hardy missionary pioneers, Stephen R. Riggs and Mary Ann Longley Riggs. As a boy he played with Indian boys near Lac qui Parle mission and he and a younger brother were responsible for the burning of the mission house. That was when he was seven years old. He and his brother accidentally set on fire the hay banked about the house to keep out the biting cold of winter winds sweeping across the open plains.

In a few years it was time to begin college work and the youth entered a private school at old St. Anthony, now East Minneapolis, Minnesota. After completing work there, he went to Beloit College, Beloit, Wisconsin, where he received his B. A. degree in 1868. Subsequently, he received the degree of LL.D. from the University of South Dakota, and from Yankton College that of D.D.

Dr. Riggs entered the Chicago Theological Seminary, but before the date of graduation was sent by The American Board of Foreign Missions to the Dakota Mission, going by team from Yankton to Fort Sully in the spring of 1872. Dr. Riggs is conceded to be the greatest living authority on the language of the Dakota Sioux, for wh he arrived to make his hon among them in the Missou River region he studied the tongue and spent much tir with them in their homes, the hunting grounds and their simple pleasures. Tw winters he lived with the r men in their tents; and a other winter he was the on white man on one of the la large buffalo hunts of t Cheyenne River Sioux.

Dr. Riggs is known to t Dakota Sioux as their frie and probably has the large intimate Indian acquaintan of any white man. After t death of Sitting Bull, t chief's followers asked t missionary to return to t deserted village and bury t bodies killed in the famo fight. This he did becau as he said, "It was work." His home was ways open to the Indians and they learned much fr his way of living and his kindness.

Recently Dr. Riggs returned to Lac qui Parle visit his birthplace. He was accompanied by his sc Dr. Riggs, and despite the fact that he had not be there since leaving the spot nearly seventy years b fore he was able to point out from memory where t various houses of the old mission stood. His facult still serve him duly in spite of his age and frie are predicting that in view of his rugged health will live for many more years.

Education in North Carolina

By DR. W. H. HOLLOWAY

THE Annual Conference on Negro Education in North Carolina marks another epoch in the unique work this state is doing. The state now joyfully accepts the distinction which the nation is beginning to pay it as a pioneer in a new field. It has been said that this state spent more money last year for Negro education taken alone, than Georgia spent for all its system, white and Negro, and North Carolina told the world she is not keeping her light under a bushel.

The return upon the investment of two and one-half million dollars in Negro education during the past four years has not been computed, but it is evident that the state calculates that it has paid. Northern capital, finding the state free from the bigotry and provincialism so characteristic of other sections where the Negro is always an issue, is coming in in greater quantities; new industries are being attracted; both state and per capita wealth are on the increas and what is better, there is a happy and content Negro population,—an asset which the rest of t South fails to evaluate. Prompted originally by other motive than justice and fair play to her Neg population, North Carolina wakes up one morni to find that it is the best investment she has e made. Justice is always a good investment a North Carolina knows a good business propositi when she sees it.

It is said that there are more North Caroli Negroes of prominence in the North and East th from any other southern state, and it is wise stat manship to keep this ability at home. This conf ence adopted a memorial to the General Assem asking for a full four years teachers' college. A while the rest of the South is discussing primary a secondary education for Negroes, North Carolina

dreaming of teacher's colleges and law and medical schools for her Negro citizens.

An observer who sat through this conference says nothing since the industrial movement of Booker Washington gives such promise of reshaping the nation's attitude towards the education of the Negro and fixing for him a new and advanced status. The Commissioner of Education announces there must be but one standard for teachers in North Carolina and not two, and asserts his belief in Negro ability to meet the highest qualifications.

This annual conference has already attracted attention from every section of the country. More than two hundred teachers, business men, social workers, and so forth, gathered here from North Carolina, white and colored; from as far north as New York, and west as Chicago, and south as Louisiana came those who wanted to see at first hand this strange thing that is taking place in North Carolina. One educator from South Africa came to study it and find what it had to contribute to his system across the water.

So far as our group of schools is concerned, it will pay us to keep close to it that we may be ready for readaptation and adjustment at any time.

Fifty-one Years Ago

From the A. M. A. Magazine, January, 1874

"YESTERDAY afternoon, the corner stone of Jubilee Hall was laid. The students of the university together with many of the friends of the institution marched out to the site of the hall, conducted by Calvin Pickett's brass band which discoursed excellent music on the way. The procession numbered upward of four hundred.

"Rev. E. M. Cravath, Field Secretary of the American Missionary Association of New York, under the auspices of which the university is conducted, gave a history of Fisk University, a remarkable history, he thought. It is easy to build up a school with plenty of money, but Fisk University so far has been built almost without means. Eight years ago, the land where Fisk University has been conducted was bought, three men (Rev. E. P. Smith, now Indian Commissioner; Professor John Ogden, formerly of Fisk, and Rev. E. M. Cravath, of the American Missionary Association) advancing their individual money and notes for $16,000. The Missionary Association could not purchase this property, but a kind Providence has secured for it friends and money in this way. Thus, the infant school started on its course.

"About this time the income of the A. M. A. increased so that the current expenses were met, but as the university grew the grounds were found too small. As no way opened to buy more land and erect larger buildings, it was felt the work must be crippled, if not ultimately given up. Professor George L. White was in the employ of the Freedmen's Bureau to teach music in the school. He came unsolicited. Had he not offered his services to the university, and had the Jubilee singers not been sent forth, then Fisk University might have been compelled to close its doors.

"Thus, money has been provided and as a result we have to-day, free from debt, twenty-five acres of land and the foundation of Jubilee Hall laid and paid for as far as built. It is the design of the officers of the A. M. A. and the workers in Fisk to develop the highest type of Christian manhood and womanhood among the students of the institution. If we succeed in this, we succeed in our work. If we fail to do this, so far our work is a failure. The past inspires us with hope for the future."

Today, January, 1925

From the Fisk University News

"WE ARE glad to note," says the *Southern Missioner,* "that Fisk University has succeeded in raising an endowment of a million dollars. It was a great undertaking, and its successful consummation deserves more than a passing notice. Million dollar endowments are by no means infrequent in the realm of higher education for white students, but hitherto colored schools have been forced to content themselves with far more modest resources. The announcement that Fisk University at Nashville has completed the million dollar endowment is, therefore, to be regarded as one of the most important advances in recent years in the movement to broaden the educational opportunities of the colored race. The completion of the million dollar fund is especially notable because the citizens of Nashville gave fifty thousand dollars to swell the total. This is the largest sum which a Southern city has ever subscribed for the benefit of a Negro institution, a record which reflects great credit on the Tennessee capital."

From the Congregational Foundation for Education:

"My Dear Dr. McKenzie:

"The October issue of the *Fisk University News* is a thrilling publication. I think I can understand how you and those associated with you must feel over the great victory that has come to you in connection with your quest for a million dollars. Fisk University is to be warmly congratulated on having such able leadership, and I trust you may spend many fruitful years in your work at Nashville.

(Signed) "G. W. Nash."

A happy new year to Fisk University, from the A. M. A. With its million-dollar endowment, able president, excellent faculty and fine appointments, Fisk is better every year.

Thirty-five Years in a Teaching Way in the Lower South

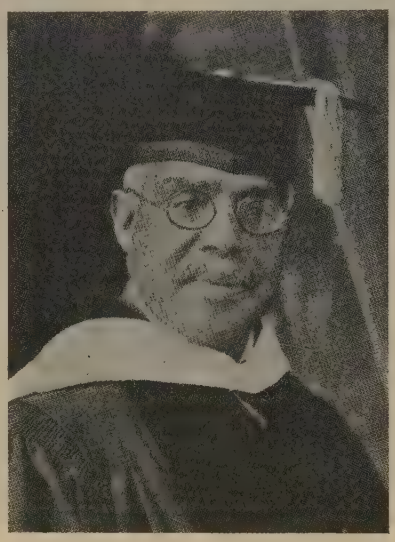
By NATHAN B. YOUNG, *President of Lincoln University, Missouri*

NOTE: *President Nathan B. Young of Lincoln University, Missouri, has been active in many educational movements for his race. As President of Florida Agricultural and Mechanical College at Tallahassee he demonstrated his fine gifts as an administrator for twenty-two years. In the end as the state failed to keep pace with his ideals he went to an even larger work where he now is rapidly developing it into an accredited institution of high learning. At our urgency he has given us a sketch of his educational experience.*

MY teaching career began in the early eighties as a student teacher in the back woods of Alabama and Mississippi.

After graduation from Talladega College I served a year as principal of a Mississippi town school. Having decided to make teaching a profession, I resumed my quest for formal education in a Middle West College which eventually admitted me to the first and second degrees in the Arts.

I then took up the business of teaching in a vocational way. First, as the principal of a village school, then as principal of a city ward school, followed by five years of service in the Tuskegee Institute while it was in the making. Here I had some hand in laying the foundation of that splendid educational enterprise. It was indeed a privilege to have been a co-worker with the founder of that institution.



PRESIDENT NATHAN B. YOUNG

After teaching four years in a Georgia college, I was called to the Presidency of the Florida Normal and Industrial School,—now the Florida A. and M. College,—where I remained more than a score of years and succeeded in helping to make it a fairly creditable institution of higher academic and vocational learning.

I am now in the Middle West engaged in a most interesting work, after having spent more than thirty years in a teaching way in the Lower South. Missouri has decided to make what was formerly Lincoln Institute, an accredited institution of higher learning. And so again I find myself in the midst of the interesting task of transforming a school of secondary learning into a standard college with even university ambitions.

Whatever successes I may have already had or may yet have, they will be due wholly to four people:

Richard Furman, an old South teacher of white youth who also became a new South teacher of Negro youth. It was under his tutelage that the desire for an education was kindled in my soul.

Mary Kernan, a Yankee "school-marm," who came to my home town just after Richard Furman had closed his mission school. She helped me to realize my long cherished ambition to go to college.

Henry S. De Forest, who met me literally at the threshold of my college career with fine encouragement to persevere not only through the *potential* college of which I was then a student, and he the president, but also through a *real* college. I have at my elbow now a sheaf of faded letters he wrote to enhearten me while I was pushing on through college. He was indeed my educational patron, philosopher, guide and friend during my college days and the days of my teaching apprenticeship.

And finally, my mother, who through it all backed me to the limit of her small earnings. She never failed me in times of need. In this matter she had a finer discernment than my father who like too many fathers, could not see the practical value of education beyond the reading and writing stage. Her presence in my home today is a real benediction. Even while I am writing these lines, despite her fourscore years she is listening in on a radio and is as sprightly-minded as her grandchildren who play with her.

I have enjoyed the teaching game immensely; and I mean to play it to the end despite opportunities here and there offering to go into the money-making game. Like the monks of old I long ago took the oath of poverty, and am well content with the wealth of friends I have gathered in the run of years—former students, patrons and associates in the service.

Notes From Our Teachers

Trinity School, Athens, Alabama

IN Athens, Alabama, a city of about four thousand inhabitants, forty-two per cent of whom are colored, stands the third building that the A. M. A. has helped to establish there. It is situated one mile from town on the site of the Federal Fort, surrounded by the moat which served as breastworks for the soldiers in the Civil War days. It is a beautiful location, with lovely trees and wild honeysuckle growing in profusion. The days since the founding of the first school in 1865 have changed. Then old and young came to school that they might learn to talk like white folks. In those days an earnest country boy borrowed a preacher's suit so that he could come to school and another boy wore his mother's dress while his clothes were being laundered.

To-day we are trying to make Trinity a standard high school. Since the days of the three R's, a kinder-

garten has been added, where our little people may start a firm foundation to be builded upon by each succeeding teacher until they graduate. In a manual training department where the boys are trained in wood working, the teacher serves as an athletic coach. The girls have home economics. They are showing more ability each year and are striving to do first class work. They cooperate with the teacher in serving the school lunches at noon.

Dorchester Academy

Dorchester Academy is the only community center for colored children in this part of Georgia. It is absolutely rural.

After leaving such institutions as Atlanta University, Talladega and some northern colleges, we are asked if we like working here because conditions are so entirely different. When we answer in the affirmative a look of surprise sometimes pervades the countenance of the inquirer. But he doesn't know that after mingling with the children and their parents and seeing their thirst for leadership intellectually, spiritually and morally, we couldn't turn away from them with a clear conscience. When the children come into the boarding department, they see and experience things that are almost as marvellous as Aladdin's wonderful lamp brought forth. For instance: three-fourths of the children sleep in their first beds other than hay bunks. They see their first electric lights, because in most of the homes they get light from torches and fire in open fire places.

When they first enter the boarding department they are timid because everything is entirely new and they don't know just what to do. The matrons teach them how to use a broom, to make beds and to scrub. These duties are also new to them because the floors at home are never cared for and the bedding consists of rags sewed together. After they board for one term there is a desire to come back. Many improvements are made in their homes and gradually they are seeing the light which makes us know that laboring for them isn't in vain. If the dormitory is made more comfortable, we shall be helping them in the most profitable way. No one can do very good work if he sleeps uncomfortably and is fed improperly. It is noticed that better results are gained in their classes from boarding at school because the average distance a student walks a day is nine miles. They are true martyrs for an education when one realizes how difficult it is for them to get to school, especially during rainy weather. The majority of them come drenched through and through and remain this way all day until they get home at night. When there is only one coat and dress, the child usually stays wet for two days.

Trinity School, Marion, Alabama

Those who graduated from the high school last May write they are happy in schools of their own where they are trying to put into practice their training and show the Lincoln Normal spirit in all their relationships. Other graduates who have been out a longer time are going to new and higher places, or self-sacrificingly are trying to build up a desire for better things in backward places. These are an encouragement to county supervisors of schools who have to contend with such poorly prepared teachers for rural schools, sometimes from the eighth grade, and middle-aged men and women, over three-fourths of whom, in this county, hold only third grade certificates. A visit to a County Teachers' Institute would be an answer to those who ask why the colored people cannot man their own schools now. Another answer would be to try to teach those who come to our high school from schools of that grade taught by colored teachers. Progress is being made, of course, and some teachers in such schools are doing adequate work, but the goal is not yet reached.

Straight College, New Orleans

There are a great many interesting things about this work and the longer I am in it the more I feel that it is a work that is decidedly worth while and that there is no work more satisfying to the soul than to feel that you have had a part in helping to build character and develop strong Christian men and women to be leaders of their race. To give you some idea of the real need of Straight College, I might say that in the state of Louisiana there are about 335,000 white children of school age and about 230,000 colored children of school age. There are two hundred and eighty high schools for the white children and only three high schools in the entire state for colored children!

As to the value of the work, it is suggestive that the superintendent of the colored schools of this city is a graduate of Straight and that eight of the principals and about ninety of the teachers in the elementary schools of New Orleans are graduates of Straight.

The Opening of a New School Year at Talladega

By PROFESSOR C. A. JAQUITH

A CERTAIN boy when asked why he was late to school said that it was because he saw a sign on the way: "School Ahead—Go Slow." This is not the Talladega way. In the fall at least, the students return with great eagerness and joy from the steel mills, northern factories, hotels and Pullman service to resume work in school. And they stick to it through the year. There is no question of their desire for education. They report that jobs were as scarce as trees in a desert this summer, so student help is more needed than usual. Still optimism reigned when school opened. Out of the rich curriculum which has grown up at Talladega College they chose their electives and began work.

Of course there were changes attracting attention. The most striking of these was the new Callanan Gymnasium, a fifty thousand dollar building located north of the Theological Seminary. Of this we will

tell our readers more after the dedication. With it goes a program of physical development. It would seem that the men wanted to express their gratitude in some way, for they proceeded to make a good record in football, defeating Fisk 55 to 0.

The teachers, too, returned with joy to their work. While many enjoyed vacations in pleasant country places, others worked at self improvement in northern universities. Five teachers of the college and seminary departments studied at Chicago University; one in Chicago Musical College; one in Columbia; one in Howard, and one, Professor Kindle, the director of the gymnasium, completed work for the degree of B.P.E. in Springfield Training School.

One teacher was missed on the campus, Professor W. H. Holloway, who is now with the A. M. A. in field work. He labored at Talladega for thirteen years and will never be forgotten. He was stimulating as a teacher, eager and enthusiastic in the pursuit of knowledge and progressive in spirit. His interest in the college and in his students was deep and genuine and his ability was everywhere recognized.

The Seniors found that they had to raise some money to pay for their Junior annual, the *Tee Cee,*—the best pictorial representation of the college yet published,—so next month they are giving the Shakesperian play, "As You Like It."

Much interest was aroused among the students from the fact that they are to have a college paper of their own. It will be a monthly of four large pages called *The Mule's Ear,* intended to include student wit, student literary productions, athletics, and in general represent student opinion on the campus. *The Talladegan* will be enlarged in size and will be official organ of the college giving alumni and outside friends the news of the college. It will contain educational articles and discussions of problems relating to Negro schools. Formerly one periodical filled all of these functions.

Vacancies in the faculty have been filled effectively, one college professor coming from the Claflin University faculty and one from Tuskegee. One vacancy in the high school could not be filled and Senior College students are employed. The college never offered so many advantages to students as now.

After Twelve Years

By WILLIAM T. HOLMES, *President of Tougaloo College*

SINCE December, 1912, when I was appointed to Tougaloo, I have seen Negro education pass through a revolution. To show some of the steps in this march of progress is the aim of this paper.

The whole South is the field with some sections in advance of others. But I shall speak mainly of Mississippi, both because I shall then be able to describe what I have seen and also because Mississippi, though it has begun well toward the rear, has pressed vigorously toward the van and is fairly illustrative.

Since 1912, Negro education has increased immensely in amount and has greatly broadened in scope. In 1912, Mississippi did not offer its Negro population of more than a million, who were in the majority, any public school advantages above the eighth grade, but 1924 sees high school work done in large towns and in no fewer than twenty-four county teacher training schools. One white man and two colored men under the State Department of Education devote all their time to state-wide Negro school supervision. This is typical. I have seen the South as a whole advance to a definite program, still incompletely carried out, yet pushed with vigor.

Not less notable than the increased bulk and widened scope of Negro education is its shifted emphasis. Industrial education no longer monopolizes the center of the stage, but more and more concedes to college and professional education its just prominence. The right of competent colored youth to an opportunity for a college education, which once had to be defiantly asserted and later defended, is now increasingly taken for granted. Gradually indeed the conviction gains ground that advanced education is a necessity for the best interests of industrial education itself. People yield up their theories when brought face to face with necessities, and they do now face the necessity for college-trained Negro men and women. Are Negro high schools being multiplied? To administer them efficiently as principals and instruct in them efficiently as teachers, college-trained men and women are seen to be needed by the hundred. Are all public school standards being raised? Only well-trained supervision, it is seen, can keep them high. College-trained principals and teachers are more and more in demand, and if applicants have not had the college preparation they simply cannot meet the demand. Such a change away from the dominating emphasis on industrial education for colored youth marks the revolution of the past dozen years.

Incidentally, it justifies the stand taken from the first by the American Missionary Association that their educational system should offer every Negro youth the highest education of which he might prove capable. What seems all right in 1924 was proclaimed by the American Missionary Association to be the right far back in 1864. Today is the fathers' prophecy being fulfilled in our ears. Gratefully do we of today acknowledge that those early prophets labored for Negro higher education and that we are but entering into their labors.

Significant with meaning is the revolution I have seen in the attitude toward Negro education of southern white people. Formerly, it had to encounter antagonism, aloofness, or at best a grudging consent. Now it can count on approval, moral support and slowly-increasing practical support. I know this from personal experience: namely, responses to my appeals on behalf of Tougaloo from thinking men I have approached in a dozen or more Mississippi towns. Not a few of these have proved their sympathy by contributions of money. Among southern people every-

where, the conviction gains ground that for Negroes to form a prosperous, happy citizenship is highly desirable for the South and that good schools help mightily toward that end. Since 1912 I have gladly taken note of this sign; also of the revolution in Negro education, marking a new day in racial progress.

The outstanding cause of this revolution was, of course, the great war. The war caused the great Negro migration from the South; hence, wakened the South to a new sense of its dependence upon and need for its Negro population; consequently, it quickened and strengthened its dormant resolution to do more for them. Thus the South's "conversion" on Negro education follows hard upon (in a southerner's felicitous phrase) its "economic conviction of sin"; also, we may gladly recognize, upon its enlarged economic resources. The South spends more on Negro education because it is held less bitterly than of yore in the pinch of poverty and has more to spend. Like so many other idealistic movements in history, the revolution in Negro education rests in part on an economic foundation.

THE CHAPEL, TOUGALOO COLLEGE

To complete the twelve years' picture, I must not fail to reveal what I have seen of its darker shadows. The war intensified national prejudices, and as a consequence I suppose almost inevitable, race prejudice. Some Negroes who had accepted conscription and had borne their share of war's burden were rewarded with suspicion, anger, and in some cases violence and death. The record of riots and lynchings has been told in the public press and requires here only to be mentioned and deplored. Face-to-face contact with these things I am grateful to have been spared, yet athwart the work of schoolroom and pulpit lay their dark shadow.

Out of the stress and strain, however, has come the forward movement of the Inter-racial Committee, already making for inter-racial peace and apparently destined to greatly enlarge its service with the advancing years. As is well known, in many southern communities, representative citizens of both races have come together in committee for both negative and positive purposes; negatively, to decide by arbitration differences between white and colored citizens that may be referred to them, and thus to prevent inter-racial violence; positively, to foster inter-racial cooperation in the interest of the community. To the influence of these committees, backed by an improved public sentiment, is attributed the fine record of almost no lynchings thus far during 1924. All this cannot but exert an indirect influence for good on the cause of Negro education; yet not altogether indirect in so far as concerns education under the American Missionary Association. In a sense, the Inter-racial Committees found, or might have found, precedents for and parallels to their activities in the faculties of American Missionary Association institutions. What have we but an inter-racial committee of a sort in every school where white and colored faculty members work together for the education of youth? On the negative side, to be sure, the resemblance is slight; cases of difference between persons outside would be referred to such a faculty seldom or never. On the positive side, however, the resemblance is strong; upon one form of community interest, the instruction of youth, the teaching "committee" concentrates all its efforts. On this positive side, moreover, an inter-racial faculty is more efficient than an inter-racial committee can possibly be. Unconscious of being a committee, or taking that for granted, it can the more freely concentrate upon its work the bulk of its conscious energies; instead of acting cooperatively upon occasion or at intervals, it is on the job six to fifteen hours a day and five days or every day in the week. The inter-racial committee idea is one of the most fruitful I have seen evolved during these twelve revolutionary years; and I have come to feel it not least fruitful when applied in the field of education.

The satisfactions I have entered into during these eventful years are deep and abiding. Like those which reward a pastor, some of them spring from the privilege of presenting to youth the Christian ideal and of here and there seeing the response in developments of Christian character. Like those which reward many an educator, some of them spring from applying thought stimuli to youth and watching their development in mind and personality. Exceptional minds and personalities by these means discovered and developed, yield satisfactions all their own. These satisfactions deepen when one can come bringing gifts to the under-privileged.

Mingled with the satisfactions that thus spring from personal relationships is the thrill and tingle of grappling close with our country's most baffling problem and of working in that part of the field where it is most likely to find solution. The problem of this mighty New World democracy is whether persons of two or more different races can cooperate

in the maintenance of democracy, when they live side by side and come together in mutual face-to-face relationships. Without the necessity for maintaining democracy, which is bound up with our system of government, our history and our traditions, there would be no problem; one race could dominate the others. Without the face-to-face relationships, there would be none but a political problem. Two or more races, mutually segregated, conceivably would have to solve only problems of cooperation in democratic government. But the urge toward democracy is inescapable; the face to face relationships persist. The field where both factors persist most inescapably is the South. Therefore is the South, in that it has to grapple closest with the problem, likely to come first upon its solution; and the chief factors in working out that solution will be, of course, men and women belonging to both races who have attained intelligence and character; or in other words the products of Christian schools. Do I need to explain further why my connection for twelve years with such a Christian school for colored youth carries its own particular thrill?

Hitherto, I have spoken as though the problem belonged to the United States alone, but the last three or four of my dozen years have made clear its emergence as a world problem. Ultimately, the consequences of teaching and preaching to colored youth at Tougaloo College, Mississippi, may be felt throughout the world. In the end, a democratically-organized world will have to provide for democracy of attitude and conduct mutually among all peoples of different races in face-to-face relationships. My faith gives me the vision of such a world. I believe I am having a part in the preparation for it. My regret is that I cannot share in the final shaping of it. But that I may be permitted to look down and with unflagging interest watch it coming to pass, is my prayer and hope.

A GOLDEN RULE SCHOOL

Code of Right Living

Students at Emerson Institute, Mobile, Alabama

WE AT EMERSON INSTITUTE, believing that character is the ultimate end of education, accept the following code of ethics:

1. To accept the Golden Rule as a guide for our lives.
2. To be truthful at all times, whether it works to our advantage or disadvantage.
3. To be honest in all our dealings with all people.
4. To be courteous to all people, whether at home, on the street, or in school.
5. To keep our minds free from all evil or vulgar thoughts and our speech clean.
6. To have the moral courage to say "no" when a thing is wrong.
7. To uphold the idea that service to others is the chief object of existence.
8. To play a clean game on athletic occasions and to treat all visiting teams with consideration.
9. To be steadfast in whatever we undertake and to finish the task.
10. To be loyal to our school, our city, and our country.

A bank lately received the following note from a lady: "Please stop payment on the check I wrote out today, as I accidentally burned it up."

EMERSON INSTITUTE MOBILE, ALABAMA

Orientals in the United States

REV. DR. GEORGE W. HINMAN, District Secretary of the A. M. A. for the Pacific Coast, in his annual report, says:

Our missionary work for Orientals in the United States is much more than winning souls of those aliens who come to us from such a different type of civilization. It is a great demonstration, a sort of laboratory experiment, in the power of Christianity to adjust relations between the Orient and the Occident. Far beyond the numbers involved is the significance of the results. The conditions of the experiment and the public attitude toward its outcome demand the particular attention of those in charge; for not merely a domestic race problem but the most critical of international relations depends largely on proving that Christian brotherhood is practicable. A large part of the work of our Oriental Missions is the *education of the American public* which is necessary to validate our proclamation of the Gospel to Chinese and Japanese. We must backfire continually against racial prejudice if we are to establish permanent and vital Christian institutions among Orientals in America.

A very great help in this work is the coming of Rev. Paul B. Waterhouse to the position of assistant superintendent of Oriental Missions. Mr. Waterhouse had been associated with the work for a year and a half before his last term of service in Japan, and had proven his ability and consecration. He felt it necessary to give up the foreign mission work and was eagerly welcomed back by all who had known him in the A. M. A. work. He is now located in Los Angeles and our work is greatly strengthened by having a resident superintendent in Southern California, where such a large number of the Oriental missions are located.

Public feeling toward the Japanese as expressed in the exclusion clause of the Immigration Bill was a serious concern for all mission workers. Chinese Christians shared with Japanese in indignation at this unchristian act. Mr. Waterhouse by his heroic and strenuous campaign in the national capital and elsewhere to prevent this wholly unnecessary insult to a friendly nation did much to maintain the confidence of the Japanese in Christianity and Christian leaders. In the difficult and perplexing days since the passage of the bill, there have been many conferences and personal consultations as to the way the Japanese Christian churches should face their own discouragement and the bitterness of others.

The answer of the Japanese churches has in most cases been splendid. Renewed energy and self-sacrifice have been shown in evangelistic campaign and building projects as well as the regular work of the churches. The church at Seattle has celebrated its fifteenth anniversary by a very remarkable mission, sending its pastor and a singer to many places in Washington, California and Hawaii for special meetings continuing through several months. The pastor of the Japanese church at Salt Lake has pushed his strenuous campaign of evangelism and money-raising among the Japanese scattered all over Utah, Wyoming and Southern Idaho, and has now secured the gifts of Japanese and the cooperation of local Americans and of our Church Building Society so that he can at last start the building which it is expected will be ready by Christmas. The Los Angeles Union Japanese Church abundantly justifies the large financial investment as it is in constant use as a true community center for physical, intellectual and spiritual activities. So thoroughly does its work commend itself to the Japanese community that negotiations have been started by the Japanese themselves to bring into the union two other Japanese churches serving the downtown area.

The many eastern visitors in Los Angeles should remember that the A. M. A. now has an office in this Union Church building and they will be cordially welcomed at any time by the A. M. A. Superintendent or the pastors of the church.

An especial reason of rejoicing is that now at last the Chinese church in Los Angeles has a fine new building with home for the pastor. It is illustrative of the policy of the A. M. A. in Oriental missions that this Chinese work in Los Angeles was removed from the old Chinatown business district and established in a section where there is a large resident population of Chinese families; and that we helped to secure a building by transferring to that work the proceeds of our old mission building in the overcrowded section of Oakland. More and more we are dropping or consolidating competitive units of work and strengthening those which have a clear and promising field.

An unusually fine body of young Chinese, many of them American born and many of them students, are attending our church and demanding leadership along new lines. The obligations of the Chinese church for the serious problem of the Chinese community is being felt more keenly than ever before. The old denominational divisions, *absurdly numerous and maintained largely by mission subsidies* to satisfy exclusive Chinese groups, are being recognized as a hindrance to a vital Chinese Church of Christ.

Hawaii and Mexico.

This year, there was another deputation visit to Hawaii by Secretary Hinman, who visited all the workers supported by the grant of the A. M. A. to the Hawaiian Board. One of these men, an old Hawaiian, was the last of the missionaries sent out to the Marquesas Islands in that glorious company who sailed in the different "Morning Stars." He now ministers to the Leper Church on Molokai. One of the workers under the A. M. A. grant is a Filipino who preaches in two of the dialects and has a wife who translates his sermons into the other of the three commonly used by the Filipinos in Hawaii. The Hawaiian Board has sent one Filipino pastor to California to study and it is being considered whether the A. M. A. should not undertake some work for Filipinos, after a survey in which this man could be of great help.

There are said to be five thousand Filipinos in San Francisco.

Rev. Obed Johnson has this year followed up the survey trip of a year ago among the Chinese on the West Coast of Mexico, and held many meetings and conferences. He was enthusiastically welcomed everywhere, as he could speak the dialect of the Chinese, and his trip proved how large an opportunity for helpfulness there is among this very large and now wholly neglected group. They are particularly open to approaches by missionaries, American or Chinese, who can use their language. Mr. Johnson is a missionary of the American Board who has been generously allowed by his Board to give much time to work for Chinese in America under the direction of the A. M. A. He has given fine and abundant service in California as well as in Mexico.

New Mexico

The restoration of *Rio Grande Institute* to stability and efficiency by the faith and energy of Rev. and Mrs. M. F. Fifield is the great achievement of the year. This school has still a large work to do for the younger children from the plaza towns in the mountains where the A. M. A. carries on mission work, and from the homes of Mexican laborers scattered far and wide in the United States, as well as from among our Christian constituency in Mexico itself. American Board missionaries in Mexico are asking that we care for children that want to come across to the United States for an education, and even that we go actively into the field of Western Mexico under agreement with the American Board to help along our special lines.

One of the most spectacular pieces of work in the plaza schools is the medical clinic conducted at San Mateo by Dr. Clark of Gallup and the pastor of our church at Gallup, Rev. Dr. Stark, and his wife. Great interest has been aroused and much help secured from local business men for this work. There is a growing local response in all our New Mexico work, notably in the cooperation of a local committee at Albuquerque, without whose help the work could hardly have been brought to its present standards of efficiency.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for November and for the two months of the fiscal year, to November 30.

RECEIPTS FOR NOVEMBER

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923	$18,872.01	$7,044.67	$8,549.00	$34,465.68	$5,173.16	$39,638.84
1924	13,001.17	6,350.69	7,110.36	26,462.22	3,972.96	30,435.18
Increase	.....	.....	.....	.....	.....	.....
Decrease	$5,870.84	$693.98	$1,438.64	$8,003.46	$1,200.20	$9,203.66

RECEIPTS TWO MONTHS TO NOVEMBER 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$31,410.63	$11,318.03	$1,226.26	$43,954.92	$13,104.13	$57,059.05
1924-25	29,924.14	10,694.62	1,645.95	42,264.71	10,678.48	52,943.19
Increase	.....	.....	$419.69	.....	.....	.....
Decrease	$1,486.49	$623.41	.....	$1,690.21	$2,425.65	$4,115.86

Designated by Contributors for Special Objects, Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$393.27	$794.00	$10,189.66	$11,376.93	.....	$11,376.93
1924-25	339.40	690.27	9,203.93	10,233.60	.....	10,233.60
Increase	.....	.....	.....	.....	.....	.....
Decrease	$53.87	$103.73	$985.73	$1,143.33	.....	1,143.33

SUMMARY OF RECEIPTS TWO MONTHS TO NOVEMBER 30

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Regular Appropriations	$57,059.05	$52,943.19	.....	$4,115.86
Designated by Contributors	11,376.93	10,233.60	.....	1,143.33
TOTAL RECEIPTS	$68,435.98	$63,176.79	.....	$5,259.19

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR NOVEMBER, 1924

Income for November from Investments	$7,149.77
Previously acknowledged	2,910.09
	$10,059.86

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

A PASTOR in Tennessee is most anxious to emphasize the musical features of the service and has inquired if any northern church has a usable organ it would be willing to pass on. Any church or individual wishing to render this service will receive full information by communicating with Secretary Frank L. Moore, 287 Fourth Avenue, New York City.

The Mid-Winter Meeting of the Church Extension Boards will be held at the Cooper-Carlton Hotel, Chicago, this month from the seventeenth to the twenty-first. This is the annual "get-together" of our directors, superintendents and secretaries to review the work of the past year and plan for that of the year ahead. It is a time of hard work, good fellowship and spiritual refreshing. President Ozora S. Davis of the Chicago Theological Seminary will act as chaplain. One entire session will be devoted to the presentation and discussion of "Christian Stewardship." Another will include twenty-nine five-minute reports from as many home missionary superintendents! The rural and city fields, work with new Americans and Negroes in the North will be heard from and there will be lively discussion of such problems as recruiting for the ministry and interdenominational cooperation. The business sessions of the Board of Directors will be held from Tuesday noon to Wednesday noon, during which time there will be meetings of the Superintendents' Conference.

About seven years ago a small group of Finnish young women started a church with some of the social features of a friendly club in Englewood, New Jersey. The work was an offshoot of the Finnish church in Brooklyn of which Rev. J. E. Lillback is pastor. It has grown until now it has a membership of thirty-seven, with only two men in the number. They have supported their own minister, Miss Katri Tiikkala, a young woman educated and set aside for the ministry in Finland. This last year they have erected a building which serves as a church and also a home for girls, in large measure financed by their own gifts. They are now asking help from the C. C. B. S. and temporary aid from the C.H.M.S. Twenty-five of their own members, almost entirely working girls, contributed two thousand dollars to their expenses last year. What would happen to our Congregational churches if half of our eight hundred and sixty thousand members were to take as serious a view of church finances?

Those who heard "Billy Barnes," of the Plateau Valley Larger Parish, Collbran, Colorado, at the National Council may recall the incident he told as to how the Lord helped him out when the cowboys insisted that he must ride a wild steer at a rodeo: "Saturday I was playing ball with the Scouts, slid on the home base, broke my leg,—and saved my neck." Mr. Barnes has just repeated the performance of breaking his leg—just how, or to save him from what—is not yet known. He has our sympathies, as has also Mr. Gutensohn, who is called to Ohio at this critical juncture by the illness of his mother.

One church of the denomination manifests the spirit of Christmas throughout the year by writing to the Woman's Department in May and asking for five home missionary families "as each circle wants to come in close personal acquaintance with some worker at the front." The names are furnished, correspondence ensues and when the time arrives for the final record we ask for the names of the circles and are introduced to the following: Mayflower Circle, Puritan Circle, Rose Standish Circle, Priscilla Circle, Spinning Wheel Circle. No, this isn't in Plymouth or even Massachusetts—it is in Kansas.

A request for good books, from Rev. George W. Mitchell, of Gregory, South Dakota, recently appeared in these columns and met with several generous responses. Mr. Mitchell, however, has very recently removed to Chadron, Nebraska, and wishes us to state that his successor, Rev. Leo L. Duerson, will continue to receive books for a church library, which it is planned shall also serve as a town library. This will be the only place in Gregory where the boys and girls of school age can secure reading matter that will be of assistance in their studies and give them an opportunity to become familiar with good literature.

The Cost of Ford Driving

One of our missionaries has been using a Ford coupe, bought September 11, 1923, for $400. He has been confined to his house for a few days, from an illness not due to the Ford; and in his leisure has made out and sent us an itemized account of his expenses incident to running the car up to October 27, 1924. The figures are: Gas and oil, $160.56; repairs, ordinary, $99.15, and extraordinary, consequent upon accidents, $32.03; replacements: tires and tubes, $55.35; battery, $15.75; garage rent, $60; licenses, $14.50; incidentals, $4.95. Total, $442.29. Depreciation in sale value would be about $125, bringing the total cost for the thirteen and a half months up to $567.29. The mileage for the period has been 11,363, making the per mile cost almost exactly five cents. Gasoline and oil have cost less than one and a half cents per mile, depreciation about one cent, repairs, replacements, rent and incidentals about two and a half cents. This car was used in northern Minnesota, over hilly and more or less difficult roads, in a hard climate. Its importance to the field is evident from its constant use, an average of some thirty miles for every day since its purchase. Automobile owners who keep an account of their expenses will best appreciate this record, which when reduced to simple running expense figures at about $360 for over eleven thousand miles, a fraction above three cents a mile.

Carrying Plymouth Rock to Rockford

By Superintendent THEODORE R. FAVILLE, *Wisconsin*

A more or less unprejudiced account of what happened in that city on November 11-12, 1924, *when the Extension Societies met*

OBVIOUSLY the title has in mind a certain ancient stepping-stone to this land of liberty and an equally certain ancient Illinois city, population 72,410 in Mr. Woolworth's little diary. What Rockford learned about America, all the way from that New England chip o' granite in the White House, west to the Rocky Mountains, was a-plenty! And what we, who were guests of the Second Congregational Church and the inimitable Dr. John Gordon himself, during the Annual Meeting of the Church Extension Boards, learned of Rockford, is simply too good to tell. Or let the Education Society and the A. M. A. tell it. They had meetings before and after ours; just as fine meetings as ours, too. The entertainment, I say, was more than cordial.

SUPERINTENDENT FAVILLE

Twenty-six speeches in twenty-two hours, not to mention three Devotionals or the Fisk Jubilee Singers—and, honestly, every one of them a whiz! (I *think* that word means what I think it means.) I counted them, and what's more, I listened to them because Secretary Halliday said I had to tell about them in this magazine. So here I do it. Listen!

"Christ is our Lord because of what he is, not because of what he is called! America will be Christian not when Jesus is formally in the Constitution, but when he is in the hearts of Americans. 'My country, right or wrong,' is a phrase of the devil! We will not have America wrong. We are Christians: therefore, we want America Christian. America's character is still in the making. We want America so to live in our time that in times to come she may be honored among the nations." How does that strike you? Well, that's the way it started. No better keynote could have been struck, for what came afterward all through the sessions, than this address of Dr. Russell Henry Stafford of Pilgrim Church, St. Louis, on the evening of Tuesday, November 11. Theme: "America for Christ."

The Stage Setting

But before that the meeting had to get going. There had been a reception by the Rockford ladies in the afternoon, with tea-n'-graciousness all delightfully mixed. Then the evening began with a devotional service led by Superintendent C. C. Merrill of Illinois. Of course Dr. Gordon had to have a chance to boost Rockford and Second Church a little, which he did under guise of an address of welcome. After his remarks all the speakers carefully referred to Rockford as "the metropolis." And, really, it is an awfully decent old church there. They were just celebrating their diamond jubilee. Dr. Gorden told us some of that history. For example, when the building burned down once during Dr. Barrows's ministry, those folks started right in to rebuild before the fire was out and a new one was dedicated—that means it was all finished—within a year—free from debt! That was twenty years ago. It's a grand, big, useful building, too, of massive gray stone—just right for a convention. The auditorium seats twelve hundred and it was chock full on this night I am talking about. It was the evening of Armistice Day, you notice, which helped give a slant to the addresses and brought a whole company of soldiers into the gallery. The fact that President Coolidge's pastor was to speak also had something to do with the crowd. I've often wished that when I was a pastor in Wisconsin, La Follette or somebody—well, never mind—perhaps it's just as well.

Judge Epaphroditus Peck, chairman of the Board of Directors, was presiding officer that night. Not realizing yet the service we were about to perform for Rockford, he commiserated Illinois for being so far from Plymouth Rock and 287 Fourth Avenue, but pointed to our interest in her as a pioneer home missionary state and fitted therefore to be hostess to the Home Missionary Society. Then he decided he mustn't talk too much, and that, by some peculiar mental twist, reminded him of President Coolidge. It seems a leading Democrat was congratulating the President on his election. He was very cordial about it, but ended frankly, "Of course, I didn't vote for you." Said Mr. Coolidge in reply, "Some did." We liked that so well he told us another. In the reception line there was a lovely young miss, who frankly confided to the President that she had bet her father she could get Mr. Coolidge to say more than ten words. "Now, please, Mr. President," said she engagingly, "won't you help me out?" And Calvin remarked, as he took her hand and passed her on with a smile, "Father wins." So after reference to the noble traditions of Congregationalism and its Societies, ready still for the "more light" to break forth, our storms of doctrinal controversy long passed, Judge Peck introduced Dr. Stafford.

Contending Forces

Dr. Stafford dwelt magnificently on this task of making America Christian. He pictured our foes: the Cult of Mammon—the viewpoint of the goal as materialistic gain; the corollary of this, the Cult of Sensation. He warned also of that dangerous movement which would win America for the service of Mars. There is class and racial conflict. Our atti-

tude toward the Jew has come to be no better than that in Europe. Our treatment of Negroes, of Japanese, may in thirty years bring a war of our own making. For six years we have done everything we could to make enemies in Europe where friends are worth having. The expanding interpretation of the Monroe Doctrine is getting us disliked in South America. Are we serving the god of war? If America were Christian would she do these things?

But over against the forces that would lead us toward Mammon and Mars are others, leading us toward Christ. The task of the church, of true home missions, is so to imbue America with the spirit of Christ that increasingly there shall be Christian reformers. It is the layman's job to do this reforming in the fields where he is expert—industry, politics and the rest. Our work must be done not by force or hate but by persuasion, the lifting up of Christ. We have had a great plenty of transcendental optimism, sitting back and expecting God to bring things right. We need a practical optimism, which, by the fruits of our deeds, shall in years to come be justified.

Then as Dr. Stafford closed, the Fisk Jubilee Singers drove the appeal home with "Ain't goin' study war no more," and "Keep a-inchin' along like a po' inch worm, Jesus will come by and by."

A Diviner Warfare

Jason Noble Pierce, D.D., First Church, Washington, D. C., closed the evening. Skillfully he also combined the significance of an Armistice night with the home missionary task. He felt the presence in his audience of those soldiers in the gallery and of people who would look upon him as the religious spokesman of a conservative President, cautious in his moves toward peace. The newspapers were listening to the "President's pastor." He spoke of war. "I was chaplain," he said, "of a machine gun division that had more mules than men, and nothing that General Dawes can say in Washington will be at all new."

"Take the whole imagery of war," he demanded, "but make it significant of a diviner meaning." Picturing the awfulness of war, he declared that the only safe and Christian way is *now* to make that thing impossible. "It *can* be impossible and if we have real patriotism it *will* be impossible." "We fight —not against flesh and blood." That was his theme. Who is with us? Christian folk, including Jews and all of good will, are with us. The leaders of the country are with us. The leadership of the world, declaring for outlawry, is with us. The youth are with us. God is with us.

What can we do? Have two essentials. A new attitude of mind. A new insistence on the evangelism of Christ. Dr. Pierce called himself not a pacifist or a militarist but an "activist." He went on, "Why should we have a Secretary of War? Rather a Secretary of Defense; better still, a Secretary of Peace. We must either be strong in the old reliance on a mighty army and navy or we must be strong in the activities of peace. We can try to achieve peace either by arms or by a new manhood in a new world relationship. I love my country, but it is time we stopped talking about its being in the leadership and recognized that we are pretty well down toward the other end. Perhaps it is a good thing we stayed out of the League until we had time to get over our bumptiousness." (Here's hoping he preaches that way in Washington!) And so to the end, with its fine challenge in the very spirit of the whole home missionary enterprise, "We are going to face Jesus. Races won't make much difference then. If we are to be brothers then, the brotherhood begins now!" Thus the Church Extension Boards made no mean contribution to Armistice Day in Rockford.

Business As Usual

The funny thing about it is that the so-called "business" the next forenoon was just about as interesting to me as those addresses. That is what happens when you have to be there and pay attention—which was my job! First we made contact with the evening before and with our guiding spirit in the home missions task, as in the service led by Superintendent P. A. Johnson, of Iowa, we sang,

> "More light shall break from out thy Word
> For Pilgrim followers of the Gleam,
> Till, led by thy free spirit, Lord,
> We see and share the Pilgrim dream!"

Then there was the report of the General Secretary, Dr. Ernest M. Halliday. Secretary Halliday showed how the home missions enterprise is not a statistical but a human thing, of intimate contacts and personal struggle and service. There were letters from the people out on the job,—you'll find them in the printed report, pages 8-9. Then there were the summarizing figures: 1,737 missionary churches with membership of 95,422 and accessions in one year of 10,888. In 1923, 105 Sunday Schools were started. As to the Church Building Society, during 1923 it voted appropriations in grants and loans totalling $614,678. There is so much more—you can read it in the fine annuals which these societies publish.

Treasurer Charles H. Baker told his story, too. The Church Building Society is a very sensitive barometer of the financial condition of the whole country. Wall Street comes to Mr. Baker for information as to how money is coming in on repayment of loans; it indicates conditions quite uncannily. In 1923 the Society suffered, and up to the middle of 1924. Then good crops immediately resulted in improvement. Their apportionment receipts for this year are going to be a little smaller than last, so they can't make so many grants. As to the Home Missionary Society, the increase of missionary labor is greater than the increase of funds. While our general apportionment receipts increased twenty-three per cent, home missionary funds only increased seventeen per cent. This means difficulty.

Rev. Robbins W. Barstow, of Wisconsin, gave a report on behalf of Secretary Burton of the Commission on Missions. The duties of the Commission are twofold: promotion of the common appeal, both through literature and training of leaders; and the coordination of special appeals and the work of the state conferences. But of course we know all about that. The plan of approach during the last two years is familiar to all loyal Congregationalists. It is

worth noting that 1,740,000 pieces of printed literature and 600,000 mimeographed sheets have been distributed.

What Is an American?

After thus sizing up headquarters, we went roaming all over the country. First, in a group of snappy speeches, we visited the cities. Director Henry M. Bowden opened our eyes to the foreign-speaking work in his talk on "Making New Americans." There is something still to be desired here. When you get away from the Scandinavian and German groups, racially in sympathy with American life, we have done almost nothing with foreign groups. There are some twenty Armenian churches, really a result of American Board work abroad. They are mostly in New England or on the Pacific Coast. In California the local prejudices against them are marked. There are two score Finnish churches and it looks as if we might rejoice in them if they are all like one near New York. It had thirty-seven members—two men and thirty-five maids in household service. That group put up a twenty-thousand-dollar church and financed it themselves! One man and six young women each gave one hundred dollars a year.

What is it to make Americans? "It means," said Mr. Bowden, "bringing a group into touch with the thought, feeling and consciousness that is ours. A group is American, not when individuals are changed, not when they all speak English—for some of our oldest American groups speak German today—but when they feel themselves a part of this land; feel that their kind is here." That's pretty good Americanization philosophy, isn't it?

My Yale Divinity classmate, Rev. Harold M. Kingsley, our Negro Director of Negro Work in the North, said that the church helping the northern Negro was also helping itself in its community. The church gives tremendous service to the individual Negroes also. His stories illustrated this. No sweeping generalizations can be made, but in the North, coldness and ill-will are very prevalent between the races. The Anglo-Saxon approaches every Negro with a superiority complex. The Negro has an inferiority complex; he is sensitive; he suspects even friendly approaches by the white man. "White man's religion" is often a term of contempt, meaning insincerity. The thing needed is to find ways to become acquainted with each other; developing human contacts.

Dealing in Futures

"The Bell Telephone Company surveys and forecasts extension for the next twenty-five years; we ought to do the same," said Dr. Luman H. Royce, our City Work Director. "The task of church extension in the city is the greatest task of the twentieth century. If Christianity fails in the city, it fails everywhere." Rural population is pouring into the cities. A dozen cities are past the million mark or speeding toward it, where eighty per cent are foreign-born or children of foreign-born. Cleveland has forty-eight foreign-speaking churches. Some downtown churches must be given up; many should stay where they are. Then there is the industrial work. The residential movement was first toward the cities; now it is toward the suburbs. We are catching the drift with fine results in such places as Coral Gables and Miami Beach. There won't be money twenty years hence to do rural, industrial, and foreign-speaking work, unless we now plant churches in the swift-growing suburbs.

Right here we were to have heard from East St. Louis, but Rev. E. J. Urch was not able to speak on his topic of Urban Problems until afternoon. He told of this suburb-city, with its one small Congregational church, as against fourteen in St. Louis itself. Within a mile of the church are five thousand Protestants with no church connection. It is a transient, toiling population. Our church is trying to influence the social and political life of the whole community for righteousness. It faces such problems as that of the Ku Klux Klan, dangerous with a people uneducated and easily swayed. The need in such a community is for intensive pastoral supervision.

Director Dana popped into the hall a little late, just off a flyer from Columbus, Ohio, where he had been at the Country Life Conference; and he got onto the platform just after the city men, to defend the church of the farmer. (Dr. Malcolm Dana, Director of Rural Work.) So, of course, he told about that other conference. "Rural Religion" had been the theme discussed by two hundred and sixty-three people from twenty-six states, out of forty occupations. The first day they faced the situation of the country church and its present religious condition. The second day, "What should that religion be?" The third day, "How can it be made what we think it should be?" And here were the high lights of the findings as Director Dana saw them: A strong conviction that there can be no effective Christian service without co-operation. The agricultural emphasis has been economic. We must now move to the point of converting crop dividends into highest spiritual values.

Need is for community vision on the part of churches. People to gather in larger groups so as to be able to secure and hold an able leadership, adequate equipment and ample support. Country preachers specifically trained for their work. Preaching—broad and modern, focusing on behavior and conduct, one-half for the children and the other half understood by them. Religious education suited to country minds, taking account of small groups, and resulting in "expressional activities."

Apples and the Collection

Very properly the lady had the last word—before dinner. Miss Miriam L. Woodberry, as keen and jolly as ever, told of "The Woman's Part," as the secretary of that department sees it. "Of, by and for the people. The Woman's Department works for the people—it doesn't always control the of and by." She referred to Eve, still getting the blame for that apple episode. "But what would have become of the apportionment if organized women hadn't taken the apples, put them into pies and raised the budget?" She showed how women started the first union movement in Congregationalism and have consistently developed it from the single church out to the Women's Council of nine denominations, planning a common missionary education program. Our Women's Department, through its missionary box work, its Ellis Island work, its industrial program among girls

comes face to face with the great human need of the workers. It is furnishing an illustrated Bible, not of pictures but of lives. I wish I could reproduce here her stories. When you see her, ask her about the Ellis Island boy who appropriated all the game bean bags, saying, "A plate of beans in each one! When I get to Pittsburgh I sell 'em for real money—then I get started in America!"

In the afternoon, devotional service by the Wisconsin superintendent was followed by the collection. At least, Secretary Halliday spoke "concerning the collection," as had a home missionary superintendent, one Paul of Tarsus, before him. Paul saw no incongruity between talking in one letter about the highest spiritual concerns and the collection. Indeed he saw a relation between the two. So did Dr. Halliday. "Those who have followed the program," he said, "know that whatever our mistakes, lack of foresight or insight, we are fundamentally trying to do the work of God. It means the paying of salaries, erecting of buildings, starting of Sunday Schools, hospital expenses and the rest." Then he outlined the four essentials to financial success. First, whole-hearted discipleship on the part of individual Christians; the hope of missionary support cannot depend on clever mechanism or high pressure methods, but on absolute consecration of men and women to the Kingdom. Second, the adoption of the principle of stewardship. Of the three methods, the squeeze-out, the happen-so, and the proportionately-planned, only the last will prove adequate. Third, missionary education; telling of the work. Fourth, adequate machinery for bringing to the individual Christian at a regular time and in an understood way the actual opportunity to do his share. Dr. Halliday pleaded especially for the principle of stewardship. "Why should not Congregationalists join with God in definite partnership?" "If we owe an income tax to the Government for the bearing of its burdens, do we not owe an income tax to God for the accomplishment of his great work?"

Our Own Youth Movement

The Sunday School part of the Extension Societies came to its innings with a double-barrelled shot-gun. Its secretary, Dr. W. Knighton Bloom, gave us the general view of the field, then called upon a group of his young student summer workers to bring the vivid and concrete details. The Sunday School Society is always on the scouting-line, said Dr. Bloom; always touching the real frontier, whether at Ellis Island or on mountain and plain. He has it figured out that there are 10,577 unchurched communities for which we Congregationalists are responsible; and we can organize only one hundred each year. There is another objective; the organizing of our young people in a large way for service. In four years the Society has sent out one hundred and forty-two of these for summer work. Except for six of them, they had never preached, but they had lives grounded in the real Christian faith. Here were seventy-nine men and sixty-three women from thirty states and seventy-one educational institutions; and thirty-nine were from the parsonage! Of the young men, forty-one

SECOND CONGREGATIONAL CHURCH, ROCKFORD, ILLINOIS

are now preparing for the ministry and of the young women forty-two are definitely facing some form of Christian work. Forty more will be commissioned in 1925.

Then they appeared before us—Lyle McCorison from the rural field in McKenzie County, North Dakota; Mary Jefferys from the industrial field of the Bird Memorial Church in South Chicago; and Olive Pearson who, in more permanent relation to the Society, had been "through Oklahoma in a second generation home missionary car." It's not so important that I tell you of their fields. But having been the only English-speaking worker in a county as large as the state of Connecticut, Mr. McCorison could give us something of the outreach and resources and problems of a pioneer rural church. It must be a social as well as religious center of the community. With meagre resources, still he found it to have the priceless one of a really interested constituency; and its problems, financial, decreasing population perhaps, lack of communication, impressed him all the more with the real worth-whileness of a small Christian ministry. And Miss Jefferys, coming from the daily activities of a city parish of nineteen nationalities; from many a visit to "tough joints," told us of the Daily Vacation Bible School of over a hundred members; of the pageant of Columbus with its exhortation by a sailor: "Aw, come on, we gotta find land—the queen'll be sore if we don't"—and I think she was sure that just as they did find land, and planted the American (!) flag, so the Extension Society was finding America and helping claim it for the highest allegiance. And then Miss Pearson took us through the Southwest with its families going south in the modern "covered wagon," the Ford, to the cotton fields—the children unshepherded except as our summer student workers touch them—and what are fifty workers among so many? "But," said she, "the work of the Sunday School Extension Society is venturing in the investment of lives."

Concerning Competition

Here the Home Missionary Society again took up the tale. You had a feeling that you were getting down to brass tacks in interdenominational relations when a man from actual experience all over the land, Secretary Frank L. Moore, talked on Home Missions and Comity. "The Kingdom won't come through home missions councils alone, but they do a lot of good." He knows the real problems with which the glib writers on church unity apparently have not even a speaking acquaintance, but which secretaries and superintendents have to face. What shall we call competition in church fields? Are we Congregationalists competitive in a town with Nazarenes, Holy Rollers and the rest? And if so, ought we not to be competitive? In his travels Dr. Moore had met the preacher from Butte, who took a monkey into the pulpit to deride evolution. He knew a certain church of twelve hundred members, the biggest in the state, whose pastor explained that the Sabbath was changed from the seventh day to the first because when Joshua made the sun stand still a day was lost. Is competition with such churches wrong? Dr. Moore brought out again, what many of us know well, that the great majority of our home missionary churches are non-competitive with other denominations; and in mos cases where there is competition, "there's a reason."

The subject was followed up by two state superin tendents, Dr. Perrin of South Dakota and Dr. Hack of North Dakota. In the former state by reciproca exchanges they have cleared up twenty overchurche situations. In the latter a home missions council sur vey discovered the fifty-seven varieties of denomina tions, the competition "between the sects and th insects." Teams of men traveling over the stat studied conditions and made frank recommendations The result is an interdenominational organization an the promise of a better day.

Outfielders and Infielders

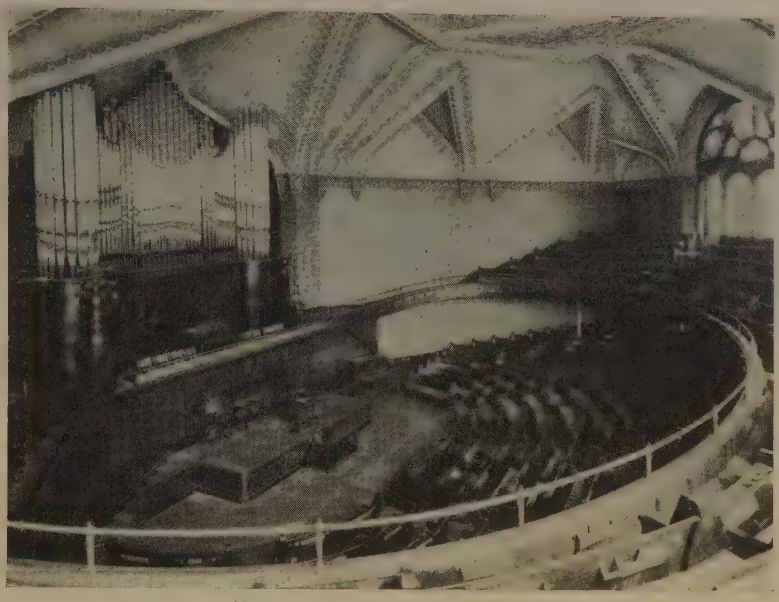
Again we heard from field workers—two men wh had gone out from Chicago Theological Seminary Mr. Virgil Foster told his story of the Colorad cattle country; of neighborhood leadership, Sunda picnics, basketball and baseball, community spirit. I cannot be told secondhand. Mr. Clarence Covell tol of a Congregational church made up of Methodists Presbyterians, Lutherans, Adventists, and Catholics— I have forgotten whether there were any Congrega tionalists; of people who have visitors so rarely tha when you make calls they expect you to stay till yo are tired; and if you leave before dark they thin there must have been something wrong with the sou There was hardly a farm which didn't have an aut and a mortgage; the former the salvation of many especially the wives; the latter too typical of th present struggle in the Prairie States.

Then, again, the program was to have given a woma the last word, but they shifted her to an earlier plac Miss Madeline Gile on "Affairs in Utah" belong in this group of field workers, and, said a friend o mine, "gave one of the pattest speeches there." Th Mormons! Sending only their handsomest youn men over the country to make converts—in New En land, for example, where they get in as scoutmaste and leaders of young people's classes. They preten to be like other Protestants, keeping in the bac ground their teaching concerning polygamy, of material god, of loyalty to the priest from babyhoo The Mormon church is the political, financial ar social power of Utah and Northern Idaho, controllin schools, squeezing out non-Mormons, providin amusements, shadowing every phase of life. Th control and absorb the natural Protestant constit ency. Our rural work, poorly supported, shabby, at a disadvantage compared to their strength. Ca we leaven the whole lump?

Creditable Debts

First the Sunday School in a pioneer communit then a church organization; and some day they bui a church! So our program very properly ended wi the Church Building Society. But really these of cials ought to get together and fix up their story they'd agree! In the morning Treasurer Baker ha told us the Society never had a debt; it paid out on what came in. And in the afternoon Secretary Smi spoke on "The Debts of the C. C. B. S." (With a unusual name like Smith it's hardly necessary to gi first names; but this one is James Robert.) We these debts are a little different. Dr. Smith figur

that the debt of the C. C. B. S. is its obligation to the churches to organize them and equip them for service. The churches rightly expect the Building Society to enter into these obligations. Therefore its real budget is the total demands of the churches. A parent's obligation to his child is as binding as his note at the bank. New churches coming into the world are the children of the denomination and they have the rights of children.



INTERIOR OF SECOND CHURCH

Then Dr. H. D. Davies, of Wauwatosa, Wisconsin, told how the Society had discharged its obligation well in the case of many churches, his own among the number. He came as "a witness to the good character and helpfulness" of a Society which helped churches "to turn the scales." He pictured the local church board opening bids for the work, and they "were as dead men" when they saw the size of the estimates. The Building Society turned the scales not only financially but psychologically, which was more important. The visit of a certain Society secretary turned defeat into victory.

At the close, that secretary appeared, Dr. George T. McCollum, to speak of "Three Essentials of Church Architecture." For the Society has accumulated great knowledge of what kind of churches to build, as well as how to pay for them; and this is at our disposal. The building must provide for the three departments of our work: worship, education, recreation. The architecture should in its strength suggest the eternal interests that are represented there. And in employing the principles of architecture to our needs, above all, let us cling to integrity. Whether Classic or Gothic, whether Doric or Corinthian, "let each be after its own kind."

What's Going On

We sang a hymn, heard a benediction and stood adjourned, to be followed by the A. M. A. Hardly a corner of our great land had remained unvisited in imagination; hardly a theme of church extension had gone untouched. We had heard the opening challenge to conquer Mammon and Mars by bringing Christ to America. We had heard how the Gospel was being borne by eager youth and by staunch maturity, onto the plains, into the cities, up the mountains, over high roads and byroads; how it was given its body and tools, in schools, churches, ministers, officials, societies; how it was working day by day, making new lives, building the Kingdom of God. We had looked upon two score men and women from the fields and the offices of the King's business, representatives of hundreds more. And at the end we knew in our hearts, more surely than we had known before, that while Congregationalism shall live and serve, whatever its mistakes and failures, there will be consecrated workers in God's great vineyard, America. While Congregationalism lives and labors, America is not lost to Christ.

Investing a Pioneer Work With Permanence

By REV. W. W. HEAD, *Ione, Oregon.*

A GLANCE at the map of Oregon will show a system of drainage covering the greatest part of the state in which the streams flow north and northwest to the Columbia River. Among the rivers taking this direction are the Willamette, Deschutes, John Day and Grand Ronde. The valleys of these streams, with the exception of the Willamette and Grand Ronde, are narrow and bordered by bold, sometimes precipitous, buttes or hills which rise to elevations of from a hundred and fifty to five hundred feet above the beds of the streams. Beyond the buttes are gently rolling hills, once the bunch grass paradise of thousands of cattle and sheep but now covered with wheat farms of from a few hundred to several thousand acres each.

Among the streams just mentioned is Willow Creek, and along its course are the towns of Ione, Lexington and Heppner, the two first-named being the sites of Congregational churches and the latter a county seat. The church at Lexington was organized in 1886, and the Ione church ten years later. Home mission churches they were in the beginning and home mission churches they are today. Both have gradually extended their influence, increased their membership and added to the physical plant until they have commodious houses of worship, with some provision for the social and educational activities of the church, and with comfortable parsonages.

Why, it may be asked, are these churches still mission stations? Why have they not come to self-sup-

port? There are three reasons: the sparseness of the population; its shifting character, and the large number of denominations represented, most of which have come in since the organization of Congregational work. For example, Morrow County has a population of fifty-six hundred, and fourteen denominations; fifteen if we segregate those who have no church connection. These denominations attempt the support of thirteen churches and a number of isolated Sunday Schools.

ELEVATOR NEAR IONE, OREGON

Failure to come to self-support has not been due to lack of loyalty to the cause or liberality in the way of financial support or to unwillingness on the part of the people to make personal sacrifices. And while it is true that these churches have not attained independence, it is also true that they have behind them a record of worthy achievement.

Time was when five saloons flourished in the village of Ione. They are now a memory, while the little church on Main Street carries on in behalf of the Master. Then the church and Sunday School were but little regarded by the business, political and social elements. Now they have their place in the best life of the town.

These churches have for forty years been the recipients of the bounty of the saints, but likewise for forty years they have been contributors to the Great Cause and have sent of their substance and good will to the uttermost frontiers of the Christian state. Their healing touch has been felt in the heart of Africa and China and the thrill of their sympathy has warmed and fed the children of desolate Armenia. It has been their privilege to kindle or revive the fires of devotion in hearts that tarried but a little space, and now, in other scenes bear witness to the light which they saw, perhaps for the first time on Willow Creek. The work of many a home mission church extends beyond the parish boundary line.

Just now these communities are passing through a slough of financial depression that has its origin in low prices for farm products, accentuated this year by a serious crop shortage. With the return of normal conditions will come better times than these vanguard churches have ever known. The people are looking forward to those times and keeping up their courage.

Service—the Secret of Growth and Development

By REV. WILLIAM J. ISAACS, *Springfield, South Dakota.*

IT may be interesting to those who know nothing of home missionary work, except as they read about it, to learn that a great deal depends on the pastor and his wife, not only as the spiritual advisers of the people, but also in the general management of the work. The truth of the matter is that most home missionary workers have no small task to carry through during the year.

The field cared for by the writer is located on the Missouri River and embraces a territory approximately one hundred square miles. It consists of three churches situated in the towns of Kingsburg, Running Water and Perkins, and a preaching service is held in each one every Sunday.

The Kingsburg organization, located in a small village, is at present the strongest of the three. There is a very neat, well-equipped house of worship, auditorium and Sunday School room, with a kitchen and dining room in the basement. The church membership numbers forty-four and the Sunday School sixty. One-half the money raised on the field goes toward the pastor's salary. There is splendid material on this field and the work should be much more advanced; but the pastor's time is so divided, especially on Sunday, between this and the other points, that some things have to be neglected.

Running Water, the location of the second church on this triangular field, is fourteen miles southwest of Kingsburg. It is the terminus of a branch of the Chicago, Milwaukee and St. Paul Railroad and the majority of the people are employed in the shops. There are a number of Christian people living in the place, but their membership is with the churches of other denominations in other places, and since it is impossible for them to tell how long they will remain in one place, they do not care to transfer their membership. Those who give financial and moral support to the work are members of seven different denominations, including the Roman Catholic. There have been a number of removals since the beginning of the present pastorate, a little over a year ago. It takes only five or six years to bring an almost entirely new set of people. The only fixture seems to be the postmistress, now seventy-five years old, who has had the post office since Running Water has been on the map. The fact that ours is the only Protestant church that ministers to the people makes the work well worth while.

Perkins is a country point, located about seven miles from the railroad. Here things are really coming to pass. When the writer took up the work there was nothing to speak of at Perkins. The field is made up of what was formerly two churches, Perkins and Leyden, four miles apart. It may seem that the organizing of the Leyden work, with only a schoolhouse in which to worship, and so near to Perkins, was a mistake. But that was in the days before the Ford and

when two or three miles further to drive made much more difference to people than it does now. When the Kingsburg church was organized and yoked with the other churches on the field, there was more work than one pastor could do. Accordingly, Leyden, which had been weakened by removals, was dropped and the people were asked to worship at the Perkins church. But the time did not appear to be ripe for such a merger, and for several years the Leyden people did nothing. About twelve months ago an attempt was made to unite the two churches and in July, 1924, the Leyden folks transferred their membership to the Perkins church. Three families, not previously identified with either church, feeling that the work was worth while, came in with us. There is now a total membership of twenty-three, and a fine lot of children and young people are interested and anxious to help us as largely as possible. We are doing our best to enlist them in the work and feel sure success will attend our efforts.

The care of this field involves much travel. Services are held in Perkins at ten o'clock on Sunday morning, at Kingsburg at eleven-thirty, and at Running Water at seven-thirty in the evening. Each church has a Ladies' Aid which meets every two weeks and the meetings are so arranged that the pastor and his wife can attend them all, and when it comes to pastoral calls, the mileage simply cannot be taken into consideration. However, it means much to see a growth which though small is steady, and rewarding.

The History of a South Dakota Church

By P. R. CROTHERS, *Badger, South Dakota.*

NOTE: *The following article has been selected from a history of the Badger church which appeared rather recently in "The Arlington Sun", published at Arlington, South Dakota. These stories of pioneer church work in real frontier days are not very plentiful at the present time, and we are sure readers of the magazine will find this narrative of interest.*

IT would be very difficult for the young people who now live in Badger, South Dakota, to imagine what the country was like forty or more years ago. There were no groves of trees, no roads, no fields, nothing but a broad expanse of rolling prairie, covered with grass and dotted here and there with a sod shanty or a tar paper-covered shack that represented the beginning of things so far as the white man and civilization were concerned. In those days no automobile skimmed the prairies, there were no movies to inspire a young man to hitch up the oxen to the lumber wagon and invite his best girl to take a long ride to the nearest town. Instead, the oxen were turned out to grass and the best girl was taken for a walk, which answered every purpose and was lots safer and cheaper.

Most of the homesteaders were young, ambitious, energetic and resourceful and their aim in life was to make themselves a comfortable farm home. There was very little religion in their minds and hearts in the days when they were turning the sod and no services were held for about six years after the arrival of the first settlers. Then one day a man drove around the neighborhood announcing that a preaching service would be held in the Barstow schoolhouse the following Sunday. The man had formerly been a peddler but had decided to become a preacher. A goodly number gathered at the house of learning to attend the first religious service in the English language ever held in Badger township. The preacher had little education and was no orator and at first the people were inclined to regard him as a joke. But in time they learned to like and respect him as a sincere and honest Christian. He could not be accused of seeking loaves and fishes, for he received no salary. It is possible that he got the donations which it was customary to give to frontier preachers in those days, but under any circumstances he had little enough in comparison to what he did for the people. He succeeded in awakening in them a sense of religious need so that when he left they began to look around for someone to take his place.

About this time a farmer living on a homestead near Lake Henry heard of the need of a preacher at Badger. He had not been ordained at that time but had been very successful in Sunday School work. He made the Badger people a proposition which proved acceptable and the services in the Badger schoolhouse were continued; a little later he began holding services at Hetland in connection with the Badger work.

From the beginning of Mr. Crater's service in Badger he began to urge the necessity of a church organization. There were at that time three church members in the community: the father and mother of the writer, who had belonged to a Congregational church in Wisconsin, and a Mrs. Margaret Devine, who had been affiliated with the Methodist church in the same state. Finally the congregation came together one Sunday morning for the organization of the Badger Congregational Church. Within a short time a new schoolhouse was erected on the Mike White corner and thereafter services were held in the new building.

Two years passed, during which there is little to tell. The congregation had not really gone to sleep but appeared to be peacefully dozing. Mr. Crater wanted to hold a series of meetings, but in some way the members of the church had acquired the idea that they would be useless unless the services of an evangelist could be procured. This was not easy in a pioneer settlement in those days. One Sunday morning Mr. Crater announced that he would not preach that day but would read a sermon entitled "The Duties of a Layman." The author was a man by the name of Finney, and he must have had the Badger church in mind when he wrote it. The cap was a perfect fit and the congregation put it on. They told the pastor to go ahead and they would pull with him, and the meetings began. There was nothing sensational about the sermons Mr. Crater preached. The preaching probably, and the singing certainly, would be consid-

ered crude today. But all cooperated to make the meetings a success and the result was the greatest shaking up the community ever received. The character of the neighborhood had changed and more than thirty new members were added to the church.

Mr. Crater remained on the field for six years and much of the sturdy Christian character of the church is due to his efforts. Since his pastorate many changes have taken place. Many members have moved away and frequently it has been hard to fill their places. Many have passed on to their reward. Of the original ten charter members only five are now living.

A Sunday School had been organized during Mr. Herring's ministry, back in the beginning of things. It was a success, and has always been a most important factor in carrying on the work. Another organization that has been a wonderful help in every way is the Ladies' Aid. It is like a great engine; it works with so little fuss and noise that one hardly knows it exists, but when the work it is doing is considered, its power is amazing.

For a number of years the music was the weakest point. At different times there have been good voices in the congregation, but a lack of team work has often made the results anything but pleasing. During the early days there was neither organ nor piano and for people without musical training, it was difficult to strike the right pitch. Sometimes the start would be too high and before the end there were screeching sounds caused by vain efforts to reach the high notes. At other times the hymns were started at too low a pitch and everybody would be singing bass. A leader was appointed in order to overcome this and what wa known as a tuning fork in those days was procured By sounding this on the thumb nail, holding it to th ear and then going through a series of gymnastics wit the voice, known only to the initiated, it was possibl to arrive at the proper pitch. The first organ used i the Badger church was the gift of the Congregationa church at Volga. In later years the music has becom one of the most delightful parts of the service.

The main part of the church was built about th beginning of the century and was located on the hil by the cemetery. Much of the actual work was don by Rev. A. D. Shockley, who was pastor at that time He made the pulpit which is in use at the present tim and it is to be hoped that when the church feels i must have a new one, a place of honor will be foun for the one made by Mr. Shockley. The writer saw i in the making and knows that every bit of work tha went into it was accompanied by a heart throb of lov for the Badger church and the people of the Badge community.

The removal of the church to its present locatio and its rebuilding are modern achievements and sinc this is comparatively ancient history, it is not neces sary to speak of them in this narrative.

The church has been greatly blessed in its pastors They have all been sincere Christians, some of them real leaders, men of force and character. If they hav not always accomplished as much as was expected, i is probably due to the fact that, like the old-time sing ing, the congregation has not pulled together and th result has not been harmony.

One Home Missionary's Program of Service

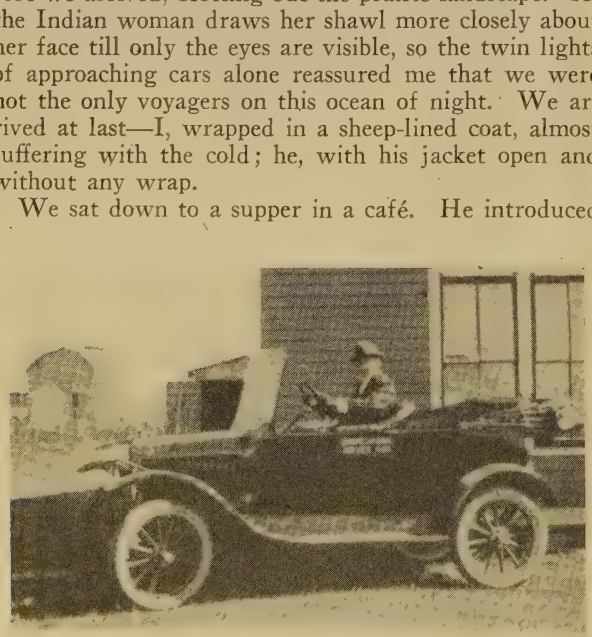
HE met me at the railway station in eastern Montana. He rushed me through the late afternoon of a September day forty-two frosty miles into the open country. Darkness gathered before we arrived, blotting out the prairie landscape. As the Indian woman draws her shawl more closely about her face till only the eyes are visible, so the twin lights of approaching cars alone reassured me that we were not the only voyagers on this ocean of night. We arrived at last—I, wrapped in a sheep-lined coat, almost suffering with the cold; he, with his jacket open and without any wrap.

We sat down to a supper in a café. He introduced me to the waitress, a sweet-faced young girl. Whe she went to the kitchen to serve us, he told me he story: "She is one of forty-odd who joined our churc last year. The folks she worked for did not want he to come in. Would not bring her. Said if she left sh would lose her job. No matter. On a pony borrowe from a neighbor she rode twenty miles and joined u She soon found a new job. She is attending hig school now and comes to church regularly."

We met an "old-timer" also. "Thirty-two year ou here on these plains," he said. "Drive a hunerd mi an' nary a fence ner a field. Times has change Would a' bin better if things had stayed as they was.

Supper over my chauffeur took me to his study. E cusing himself, he left me to look around. THE AMEI ICAN MISSIONARY, *The Missionary Herald, The Co gregationalist, Outlook* and *Atlantic Monthly* were c the table. On the shelves were copies of Hastings, I ternational Theological Library, Rauschenbush, Dea Brown, Royce, Coe, Gordon, Jefferson, Atkins, Dou lass and Gladden.

Returning, he said, "Let me show you my micr scope," and with slides of blood specimens showing a manner of germs he entertained me for half an hou Then he led me to some glass-enclosed shelves. "He are my instruments," he remarked. I imagined myse in a doctor's office. "What use have you for all th stuff?" I inquired. "I help the physicians here," I replied. "When they are sick or absent, I sometim



THE BUSY PASTOR AND HIS FORD

look after their patients. I make blood tests for them all the time. Look at my medical books. They cost eight and ten dollars a volume."

I looked at the books—forty of them—not rubbish inherited from a deceased M.D., but some of them having "1923" on them. There were volumes on skin diseases, on arterio-sclerosis, regional anesthesia, and so forth.

An open closet door disclosed a battery of four rifles. "Those yours?" "Yes, I hunt a little."

On a shelf and suspended from straps in leather cases several kodaks were visible. "Those all yours?" I inquired. "Yes, I am sort of an amateur photographer. Let me show you how they work."

We returned to the parlor before retiring. "Who plays the piano? Do you do that also?" I inquired, sarcastically. "Yes, I'll run over a march for church service tomorrow."

"How about that violin—finger that?" "Oh, yes. I used to have an orchestra, but I sold my other instruments. I would rather play my Edison. Let me give you one of Homer's best."

"Say, man alive! What do you do with all your spare time? You really ought to have a farm to keep you busy, and raise a few hundred cattle and a sheep or two. You will go to seed if you have nothing more to do than be preacher, doctor, hunter, photographer and musician."

"Just wait until I show you my list of appointments and you will see that I must have something for a change. The list gave the distance in miles from the home church: Albion, seventy-five; Alzada, ninety-five; Tye Creek, thirty-seven; Gross Hall, twenty-one; Bell Tower, twenty-six; Ridgeway, forty-two; Chalk Buttes, forty-two; Big Hall, twelve; Schofield School, twelve. This group of country communities fills the southeastern county of the state which borders the Black Hills of South Dakota and Wyoming.

On Sunday morning we visited the Church School, the writer for the first time in several months. Dr. Sands is the superintendent. With this great territory to minister to in a medical way, he still has time to be a physician of souls. He calls on Carl Aldrich to lead the singing. A class of high school girls fills two pews, primary classes crowd the corners and the choir platform and pulpit swarm with children. "We expect to build an addition soon," I am told. "How would you advise us to do it? We want a furnace, too." I spoke on the Every-Member Canvass and my trip East the past summer, after talking to the children and teaching the Bible Class.

At three o'clock, we drove fifteen miles into the country for a new appointment, not listed above. A

A SCENE IN MEDICINE ROCKS

dozen were present. "Everybody is threshing today before bad weather. We will have more out if you come again." Arrangements were made for future visits. The Christian Endeavor meeting that night filled half the church with young people, the visiting minister being pressed into service. At evening worship the house was crowded.

Next day we went on an excursion in the "Company Car" (C. H. M. S.). From Conger Hill we "viewed the landscape o'er." Dakota loomed up thirty miles away, the wide and wild valley Boxelder intervening. On our way back to the railroad we visited Medicine Rocks. No wonder Indians journeyed many miles to "make medicine" in this enclosure. Stonehenge in England is an ordinary place in comparison. A circle, a mile in diameter, is all but hedged with castellated rocks, weird in shape, high and vertical. A few single "buttes" are scattered inside in the more or less level space. Roosevelt's name is supposed to be carved there. We saw "B. K. Wheeler" on one sandstone wall. We made our mark,—C. H. M. S.

He took me to town. It was a warm, sunny day—winter a long way off. I had spent two days that were as inspiring as any that occurred during the whole year's experience.

Who is this versatile man, this "Three-in-one," who like Paul is "all things to all men." He is Rev. E. J. Sipes, administrator of Carter County larger parish. If it were larger it might break in two. Indeed, it should be two! Another man should be on the field, even though the man on the ground is doing two men's work.

Some Questions for Church Members to Consider

REV. W. O. ROGERS, of Julesburg, Colorado, sent out a most interesting letter to the members of his church early last fall. The letter contained a number of questions which members of churches in all parts of the country might well ask themselves. We quote three or four of them:

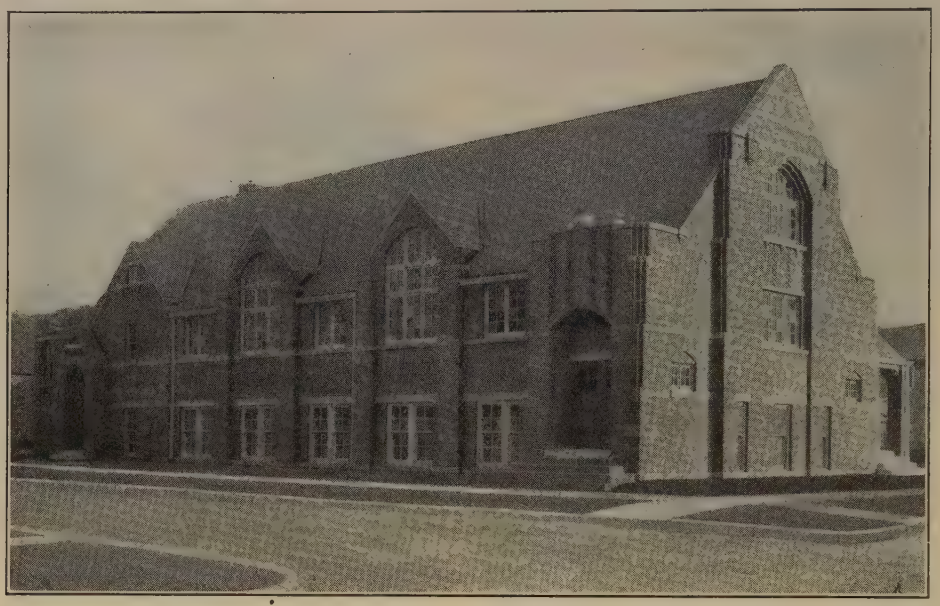
"Do you feel the need of our members all uniting in some important work for the Kingdom of God?

"Shall we make ours a Bible studying, Bible teaching church, and try to reach all those who are not receiving religious education elsewhere, training our members for some part in this educational work and putting our main strength into Bible sermons, Sunday School, Vacation Bible School and week day religious instruction?

"Would it be a good plan to make our main purpose missionary—enlist every member in studying and working for some particular mission field, and training our young people to missionary service?"

It would seem that these questions cannot fail to lead church members to a conviction that unless a church has some definite purpose in which its members may work together it can have but little of enthusiasm or success.

CONGREGATIONAL CHURCH BUILDING SOCIETY



CHICAGO, ILLINOIS, SOUTH SHORE CONGREGATIONAL CHURCH

Our South Shore Church in Chicago

By REV. FRED ULRICH, *Pastor.*

SOUTH Shore Church, Chicago, formerly Windsor Park Church, was organized in 1887, and was then a community church ministering to the needs of a village. The village grew and the number of churches multiplied at a much faster rate than the community population. The churches increased in numbers at the expense of the mother church. Presbyterians in the membership of the community church were happy in their Congregational affiliations until they felt strong enough to begin a struggling church of their own. The same was true of the Methodists and then the Baptists. In this way the village became overchurched and each church struggled for an existence.

The village has long since become a part of the city of Chicago. And the territory, which is less than a mile square, formerly containing either small gardens or worthless swamps, is becoming one of the best residential districts of the south side. This region is known as South Shore and borders on Lake Michigan.

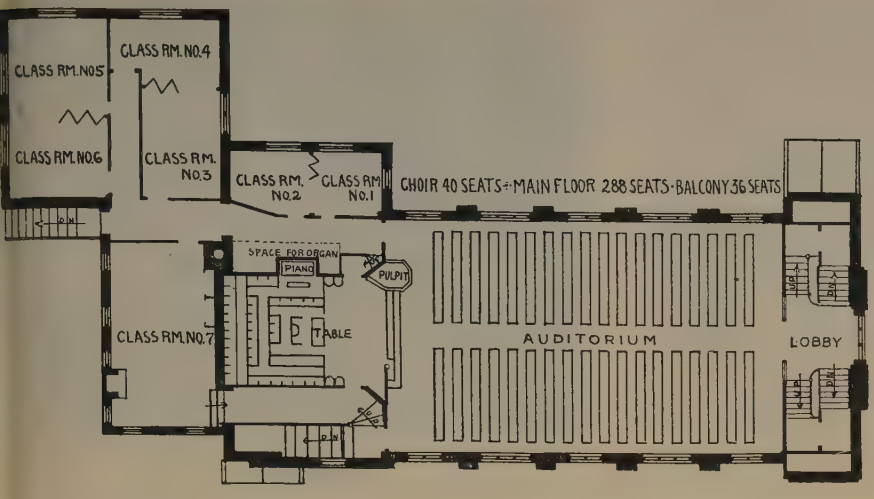
Into this promising field our church moved after the disastrous fire which burned its house of worship to the ground. If I am not mistaken this was in the winter of 1914. In this location the church struggled along in a portable chapel until we dedicated our new building a little over a year ago.

If one asks how we came to build this new edifice, one must truthfully say it had to be built to save the life of the church and its usefulness to the community and to the Congregational Fellowship. A bit of history here will show that the life of the church was hanging in the balance in 1919. In January of that year my predecessor resigned after heroic service. A a business meeting called for February 5, 1919, i was evident that the few leaders who had stood b during the trying days after the fire were discourage and ready to give up the work.

The live issue at that meeting was the question o uniting with the local Presbyterian Church. Thi church is at least three-quarters of a mile from ou church. Leaders in both churches had held unofficia conferences prior to this business meeting. The re sult of the business meeting in consequence of thes conditions was a sort of a compromise. It was vote to try it alone for another year and a call was ex tended to me to become the pastor for a yea Strangely enough, the above mentioned facts were no alluded to in the call. I learned about the nature o my call only after I had been on the field nearly year.

I accepted the call and began work on the las Sunday in March, 1919. One or two other surprise awaited me. The current expense pledges were onl twenty-six dollars and ten cents per week. But wha has even a more direct bearing on the new building i the fact that a building fund campaign had bee staged some few years before and this campaign was failure if funds pledged and gathered are considere Such funds as had been gathered for a new buildin had disappeared. The faith of the people in thei ability to gather funds was gone.

Little by little we screwed up our courage to th point where plans for the new building were consid ered, while the sceptic stood by and told us that the



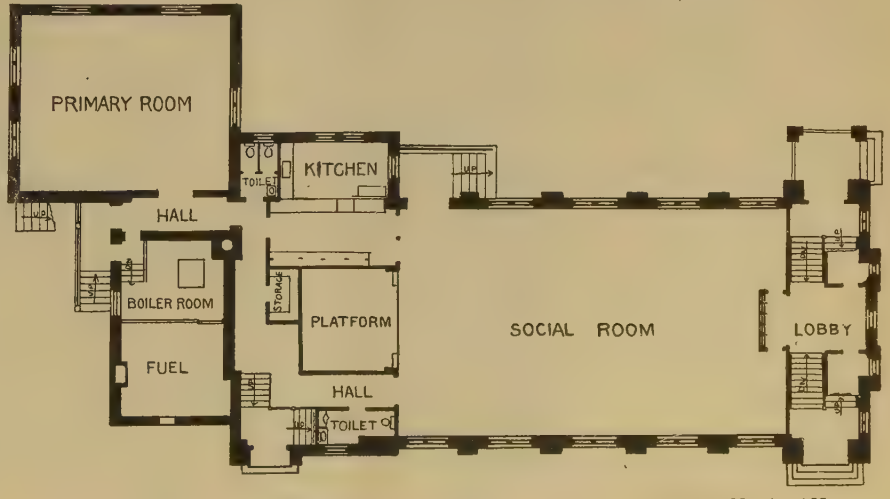
SOUTH SHORE CONGREGATIONAL CHURCH, CHICAGO, FIRST FLOOR PLAN

What about the equipment? The main floor is provided with an auditorium with a seating capacity of four hundred, a parlor and six class rooms for the use of the Church School. The first floor is but three feet below the level of the sidewalk. Here we have a large social room provided with a stage for amateur theatricals and seating about four hundred. The windows and the electric lights are all screened so as to permit all kinds of indoor games. A kitchen adjoins this room on the east. Suppers may be served either here or in the primary room just to the east of the kitchen. This floor also houses the boiler room, ample storage space and the lavatories. A prominent Congregational leader in speaking of our equipment at a public gathering here said, "There are not more than a dozen of our churches in and around Chicago with an equipment as good as, or better than, you have in South Shore."

had had plans and blue prints for years and had arrived nowhere. The hopeful thing about it all was this: hey were willing to let others go ahead without interference. Those who gave no active support gave no active opposition. Increased support for home expenses came. The building fund campaign was launched in May, 1920, at a dinner given to the members and friends of the church. We secured more than eleven thousand dollars in pledges that night. These were payable in three years. Then, workers were given lists of prospects but this gained us not much. We had to secure at least twenty-five thousand dollars in cash or pledges before we could build. Most of the amount short at the close of that first night of our campaign was secured by the minister from members and friends in the community. It took about a year to do that in addition to the regular duties of a pastor. Plans were finally adopted; contracts let in the fall of 1921, and ground broken for the new edifice on Thanksgiving Sunday of the same year. Those were great days for the church but they can hardly compare with the days of triumph that must come with the growing usefulness of the church. A bit of evidence that the church is becoming more useful is the fact that the twenty-six dollars and ten cents per week for support of the local work has been multiplied by five and the church has spent in the local field in 1923 more than ten thousand dollars.

These facts show that we had to erect the new building to save the life of the church. That it was worth saving in a community like this is not even an open question. That was my conclusion before I came here and all the denominational leaders of our Congregational churches who have viewed the situation at close range made the same statement.

You will want to know something about the kind of a community we are located in. Our church is in a growing residential territory in which the real estate values are recognized as being higher than in many other residential districts. The new buildings erected are chiefly apartments of the better sort in contrast to the bungalow and detached home of a few years ago. One block south of the church is an eighty-acre tract of land which has been subdivided in recent months and is rapidly building up. Four blocks east of the church is Lake Michigan. Three blocks north is the South Shore Country Club. Five blocks north is Jackson Park, one of Chicago's best parks. Transportation facilities are unusually good. The South Shore station of the Illinois Central Railroad is three blocks north. The Windsor Park station on the same road is four blocks to the east and south. One block north of the church is a crosstown street car line;



SOUTH SHORE CONGREGATIONAL CHURCH, CHICAGO, BASEMENT PLAN

another is just about one block south of the church. Six blocks west is the Bryn Mawr public school, one of the newest and best equipped schools in the city. A high school is promised to be erected soon within six blocks of our corner. No church is nearer than six blocks. Our own Bryn Mawr church is about a mile north and west. South Shore church has a field of its own.

Here is a big opportunity for our church. In a few years there will be a population of not less than twenty-five to thirty-five thousand people within a radius of a mile of the church. Our work is growing because the equipment came just in time to save the life of the church. The church and the community will always be grateful to your Society and to the Chicago Congregational Missionary and Extension Society for the generous financial assistance which was given us when we sorely needed it.

CHICAGO, ILLINOIS, SOUTH SHORE CONGREGATIONAL CHURCH

Turning the Scales

By HOWELL D. DAVIES, D.D., *Wauwatosa, Wisconsin.*

ONE who has had doubts about the Church Building Society quickly changes his opinion when the scales have been turned for *his* church through the timely aid of the Society. The writer's first impressions of the Society were given to him by those who pictured it as a kind of unconverted Matthew sitting at the place of toll; a Shylock exacting the pound of flesh; a predatory gang whose motto was "to have and to hold"; an organization of money changers in the Congregational temple with scant right to the title of being a "benevolent" society, being more like the Scotchman in the English hotel who hung on to the laces of his shoes while they were being blacked by "boots" out in the corridor. Having experienced the real helpfulness of the Society, it now looks very different, being a rainbow of hope, a city of refuge, an ever present help in trouble, a good angel that raises the fallen and cheers the faint, a life-saving crew that throws out the life line across the dark wave to those who have been capsized in their attempt to pull for the shore alone.

The Wauwatosa, Wisconsin, church gladly testifies to the beneficent ministry of the Church Building Society. Our story is brief but pointed. A field secretary of the Society was with us on the occasion of our seventy-fifth anniversary in March, 1917, and helped us raise twenty-five thousand dollars as the beginning of a building fund. Anxious to build, we secured bids, hoping they would not exceed forty-five thousand dollars. When opened they totalled over sixty thousand dollars! There are few sadder sights in the whole world than a building committee that has just opened bids that total far beyond their worst fears. As they lean silent and dejected against the backs of pillars, chairs or table they seem like men suffering from a simultaneous attack of paralysis and heart failure. In fact they look as though completely beyond the possibility of resuscitation. So we dropped the project, postponing until after the war, when we hoped prices would be lower. Vain hope! New bids on the identical plans in 1919 totalled seventy-five thousand dollars! "If they do these things in a gree tree, what shall be done in the dry?" In the mea time we had added some eight thousand dollars to o original twenty-five thousand. But even then v were far behind. At this point entered the Chur Building Society with saving help in the form of grant of five thousand dollars and a loan of fi thousand to put heart into the few men who h virtually to underwrite the whole proposition a when, to quote the chairman of the finance committe "we were almost ready to abandon the building pro ect." So the scales were turned and in 1921 the ne colonial building was dedicated. Turning the scal incidentally, is as much a psychological as financi matter.

Near Wauwatosa is the Milwaukee Sherma Boulevard church which is just now completing structure after being housed since 1917 in the fi unit, the "community house." It was the Chur Building Society that turned the scales that ma possible the completion of the building. To quo the pastor, Rev. D. M. Nicol: "The Church Buil ing Society changed possible failure into success The generous and helpful attitude of the Chur Building Society in making a total grant of fi thousand dollars and loan of thirteen thousand ma the completion of the building possible. Dr. McC lom's visit strengthened the confidence of the peop and Dr. Royce's visit "put added iron" into their so

Austin, Texas, still further illustrates the changi of possibilities into realities and replacing gloom wi glory. This church was organized in 1904 as a sp from the Methodist Episcopal church to vindicate a support Dr. Briggs, who, when he left, was follow by an admiring group who sympathized with him his difficulties and wished to stand by him. T church, while it formally affiliated with our denom nation, was not genuinely Congregational in spi and made no noteworthy progress for years. But the course of time some good Congregationalists, li the brother of the late Dr. Reuben L. Breed, ca

into it and after a time the ambition for a new development manifested itself. After Rev. A. O. Stevens had come to the field as pastor it was decided to move to a better location near the state university. Fifty thousand dollars were needed. Toward this they had twenty-three thousand, including nineteen thousand from the sale of the old property, one thousand from the state organization and three thousand from the constituency of the church. The gap between twenty-three thousand dollars and fifty thousand was an impassable chasm. But the grant of four thousand dollars and loan of eight thousand from the Church Building Society made the new church possible. It turned the scales. The church was lifted out of its rut and put on a living, growing basis. Located half a block from the university campus, it is already showing real advance. On dedication day a number of faculty members united with the church.

Gallup, New Mexico, is an instance of how the Church Building Society turns the scales not only for a church but for a strategic bit of home missionary work. This Mexican church has shown the most rapid growth of any Mexican work we have had. It faces a great opportunity. Two-thirds of the people are Catholics, but no more than thirty-five men ever attend the Catholic church, while on the other hand the congregations of our Mexican Congregational church crowd the parsonage to capacity and the church cannot grow without new and larger quarters. The people of the church cannot raise the needed building fund, for most of the men work in mines and have been on half time the last six months. Five thousand dollars are needed. Dr. Heald wrote, "I am not unmindful of the fact, Dr. Smith, that you are faced every day with impossibilities, and this may seem to be one of them. But you and the Building Society have achieved other seeming impossibilities and so I am very hopeful . . The whole future of the state of New Mexico, with more than half of its population Spanish-speaking, is dependent on the solution of our Mexican problem." The Building Society underwrites the whole proposition substantially,—it being a purely missionary venture. It has turned the scales.

Beaumont, Texas, is another illustration of a work that never could have been developed without Building Society aid. Beaumont is a city of over forty thousand people and steadily growing. The Congregational Home Missionary Society organized a church of eighteen members there in June, 1923. A grant of five thousand dollars and loan of one thousand enabled the church to purchase a nine-thousand-dollar Presbyterian property centrally located near the business section. The interesting thing is that the Congregational group (and who could blame them?) could not be induced to do anything until they knew what the Church Building Society would do. So the Society "turned the scales." The launching of this church is significant in that it is a part of a general movement to change a "solid south" of theological and practical reactionism. The Building Society turns the scales not only for a particular church organization, but for religious progress generally. It makes possible an educational missionary type of service.

In view of the decisive value of Building Society aid in critical situations the appeal for support of the Society becomes imperative. Let us then put generous sums into the pan, that the scales may be turned for many a church organization whose future and effectiveness depend on adequate housing.

The Society needs just twice as much money as the churches are now contributing to its work if it is to "turn the scales" in the cases now appealing for its aid. Imperiled churches call for its help. It cannot come to the rescue unless it has the needed funds in its treasury. It has no wizard power to create such funds. Its lifesaving power depends on the generous gifts of those who are glad to help "turn the scales." Churches in danger must be saved.

WAUWATOSA, WISCONSIN, FIRST CONGREGATIONAL CHURCH

Would You Help Such Fields as These?

SUPPOSE you were one of the Church Building Committee to recommend to the Executive Committee what appropriations it should make for church and parsonage building. Would these cases interest you? Would you vote in favor of moderate grants and loans to supplement what they raised themselves?

Arvin, California, is a hamlet in Kern County twenty-two miles from Bakersfield and is the center of a farming community of seven hundred people, engaged in raising fruit and cotton. It is quite a new development, and the people, ninety per cent of them Americans, are busy trying to pay for their homes and farms. They are twelve miles from a railway station. The Southern Pacific Railway is just building a branch to the little village, which will greatly help them and will bring more people. Our little church was organized in 1914 with seven members, but has grown to more than a hundred, most of them having been gathered in by the present pastor, Rev. N. L. Packard, who comes from Wisconsin by way of Nebraska. He went to Arvin two years ago. Ours is the only church within seven miles and it has had to worship in a schoolhouse. The people have rallied to build a church under the leadership of Mr. Packard. The cost of the building and its lot will be about $12,000. About one hundred come to the schoolhouse service on Sunday, and the crowded Sunday School numbers one hundred twenty-five. The new equipment is greatly needed. They asked the Church Building Society for a modest grant and loan.

Musselshell, Montana, is a village in a community of some three hundred people in a farming section of Montana. It is on the Milwaukee and St. Paul Railway, and our church here is yoked with Melstone, nineteen miles away. Here our little church of thirty members maintains its work and conducts its Sunday School of more than thirty members. Ten years ago the Church Building Society helped them to secure a good house of worship. Not long ago they purchased a parsonage, valued with its three acres of land at about three thousand dollars. Shortly after, financial disaster came to the community, crippling some of the members of the church, so that they are unable to meet the payments on the parsonage without assistance. The parsonage is a neat, attractive and convenient building with four rooms on the first floor and three on the second floor. It has full basemen electric lights and hot water. Should the Chur Building Society make a parsonage loan of one tho sand two hundred dollars to this little frontier churc

Ford, Kansas, is also the scene of a very interesti transformation. Here the organization is less th

FORD, KANSAS, CONGREGATIONAL CHURCH AND PARSONAGE

forty years old, and it has the advantage of a doul pastorate, Mr. and Mrs. J. C. Mayos being jo ministers of the flock. The church numbers nine six members and the Sunday School enrollment nearly one hundred and fifty. They tried to carry their work and worship in a little building twenty-fo feet by forty, but found it impossible. The Sund School was overcrowded. They had ninety at Chr tian Endeavor meeting, and Sunday evenings peo had to be turned away. More room was imperati Nearly all the young people in the village of one hu dred, with twice as many within three miles, wished attend this church. Two grade schools and a ru high school were close by and many of the teach attended this church. In spite of short crops and otl difficulties in that agricultural region they just had enlarge that church and adapt it for religious, soc and educational needs. They called for the aid this Society to help transform the old building ir a thoroughly useful as well as attractive plant, a now have an eight-thousand-dollar property w adapted for their work. The cozy parsonage adjo the church and the work goes forward with n energy.

We hear you say, "Why, of course, I would v to help these churches." We felt the same way a we did it.

The Congregational Church of the Pelhams

THE rebirth of the former Trinity Congregational Church of New York as "The Congregational Church of the Pelhams" is an event full of dramatic interest. In 1887 Trinity Church was organized by Dr. James Morris Whiton in the Tremont section of the city. An attractive house of worship was built of stone and Dr. Lyman Abbott was the chief speaker at the laying of the cornerstone. The church was then the center of many good homes and had a good outlook for growth. When Dr. William Milton Hess, another Yale graduate, came to it twenty years later he found conditions rapidly changing. H did his best to stem the tide of untoward influenc He added rooms for social and recreational equipme and arranged for himself and his wife an unique a commodious parsonage in the large church tower. B notwithstanding his ingenuity and self-sacrificing forts the steady inflow of a new community made of people alien in race and religion to the form residents, defeated his plans. About five years a the church found itself compelled to dissolve or move.

The church property at the corner of 176th street and Washington avenue, endeared to many because of hallowed associations, was sold. The organ, pews, and the other church furnishings were reserved from the sale for the use of the church elsewhere. After paying all claims against the church there remained a fund of approximately $30,000 with which to start elsewhere.

Dr. Hess and some of his faithful members sought a new location. After careful investigation they decided on Pelham, fifteen miles from Grand Central Station on the New York, New Haven and Hartford Railway. In this beautiful suburb there were about ten thousand people and about nine hundred Protestant families, most of which had no connection with any local church. A site was selected about two blocks northeast of the railway station. With an eye to the future a piece of ground was secured, two hundred and sixty by one hundred and forty feet in size, including ten ordinary lots. It is half a mile from the nearest church (Episcopal), and a mile or more from three other small churches.

The cost of the lot was $10,000 and its value has more than doubled since its purchase. A plan for an attractive, up-to-date church building was secured, providing for educational and community features, as well as for a churchly auditorium which will inspire a spirit of reverence. The lower floor was first constructed, which they intended to cover with a temporary roof and occupy for a time till they should find themselves able to raise money enough to complete the entire structure. The slope of the lot was such that this so-called basement was entered from the ground, and except in front the windows were all high above the ground. Within there was a large high assembly hall, with several rooms connected with it to equip the church for community service.

When this unit was near completion a service for the laying of the cornerstone was held in June, 1922. A notable gathering occupied the seats which had been arranged around the open-air platform. A very interesting program was carried through in the balmy summer air, participated in by members of the church, citizens of the Pelhams, Pastor Hess, Dr. Charles S. Shelton, of the Church Extension Society of New York and Brooklyn, and by Drs. Ernest M. Halliday, James Robert Smith, and Charles H. Richards, of the Church Building Society. The cornerstone was laid by Dr. Stevens, representing the Masonic order, the contents of the box to be placed in it having been described by Dr. Hess. The coming on of a furious thunderstorm caused a sudden scampering of the audience for shelter. They fled to the assembly hall of the new church, where in spite of vivid lightning flashes and crashing thunder peals they listened with delight to an address by Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn.

This was a most auspicious introduction of the church to its new parish, and work went on successfully in these pleasant quarters. But it soon became apparent that if they were to make a satisfactory appeal to the residents of Pelham and Pelham Woods and the various groups in the community, they must at once carry forward the work so well begun and complete the auditorium. How to finance the enterprise, whose cost had already exceeded their expectations and whose additional expense looked alarmingly large, was indeed a problem. But both pastor and people gave sacrificially, the City Church Extension Society assured them of generous help when the case could be reached, the Church Building Society which had aided the old Trinity in its former location assured them of a new grant and loan, and they courageously went ahead. They have erected a very attractive house of worship, built of stone and stucco in the old English style. The interior is impressive and beautiful. The church is in the center of its great parish lying on both sides of the railroad, and the homes about it are constantly increasing in number. People are finding their way into the new sanctuary, and families are sending their children to the growing Sunday School.

The successful transplanting of Trinity Congregational Church, New York, to become the attractive and promising Trinity Church in the Pelhams is a matter for hearty congratulation. Although the cost of the new venture has outrun expectation, the present plant is worth all it cost, and when the entire building is fully completed as planned it is estimated that its total value with the lot will be about $150,000.

The importance of such suburban churches is very great. The congested centers of population must overflow into the adjacent country. The multiplying homes transplanted from the city become so numerous that before we are aware of it a little city has developed as an annex to the metropolis.

CONGREGATIONAL CHURCH, PELHAM, N. Y.

"The Pelhams" afford a good illustration of this situation, which is duplicated in the neighborhood of all our great cities. In such localities it is exceedingly important that adequate church facilities should be provided. Trinity Church in this growing suburb of the metropolis points the way for other churches in similar localities. We are glad that we have been able to lend a hand once more to this enterprising church.

THE CONGREGATIONAL EDUCATION SOCIETY

Our Young People in 1925

By HARRY THOMAS STOCK

BOTH adults and young people who are leaders in the Sunday School and the society are anxious to "get off on the right foot" at the beginning of the new year. Enthusiasm is high, new officers are ambitious, and everything is set for progressive undertakings. Enthusiasm and hope must then be matched by worthy objectives, high-grade materials and modern methods.

What shall be the aim for the year? Has the teacher or the adult counsellor ever given the question serious thought? More important still, have the young people ever been invited to give it their best study? For the defining of an aim for the young people's group belongs to the young people themselves as well as to the leader.

No better project may be set for themselves at the beginning of the year than this one of discovering the needs, determining an aim and planning a program for the year. Shall the aim be to "carry on" in the old way? Shall it be primarily to meet the needs of the youth who are already inside the church? Shall it be to serve that group of young people who seem to feel no need of the church and who live their lives without it? Shall it be to cooperate in the total program of the local church, of the denomination, of Christianity in its farthest reaches? When youth begin to investigate the needs and problems of the church in the community and upon the frontiers of civilization, an aim looms before them which is more genuine and compelling than when it has been fixed for them in the conventional fashion.

Bulletins of Information

A recurring emphasis is that each local group should build its own program to fit its needs. The easy way of taking just what is handed out does not produce the best results. Nevertheless most groups find that they have difficulty in "going on their own" unless there is some way by which occasional suggestions come in from the outside. The Young People's Department of the Education Society has been trying to meet this need through its quarterly multigraphed bulletins. They offer ideas regarding activities, study courses and topics, and new literature. Anyone desiring to receive these bulletins may have his name placed upon the mailing list without charge.

At present the following bulletins are available for general distribution:

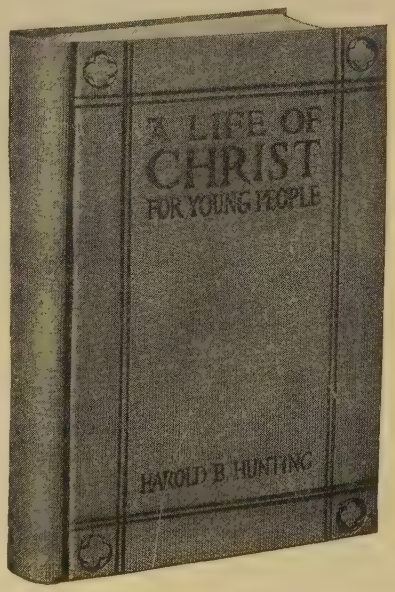
Young People's Bulletin No. 9.—The regular quarterly issue with suggestions for the months, January to March.

Young People's Bulletin No. 10.—Prepared especially for intermediate and senior Christian Endeavor topics for January, 1925, but useful in any consideration of the subject: How the young people's group can help in the program of the church and of the denomination.

Young People's Bulletin No. 11.—Prepared for Vocation Day, February 22, and to be used in connection with the optional topic for that date. Useful for any person or group facing the question, "What Shall I Do With My Life?"

Optional Topics for 1925

The optional topic list for the first half of 1925 is now ready. These optional topics are prepared for the use of any young people's group, whether in Sunday School, the Christian Endeavor Society, or the club. Some societies substitute the entire list for the intermediate or senior Christian Endeavor topics; others choose those from this list which they desire, some from the senior and intermediate list, and make such others as they feel they need (this is the plan which the department recommends); others refer to them as helps in making lists which are entirely original. The discussion material for these topics appears each week in *The Wellspring*. Both the list and a sample copy of *The Wellspring* may be secured without cost by writing the Young People's Department, 14 Beacon Street, Boston, Massachusetts.



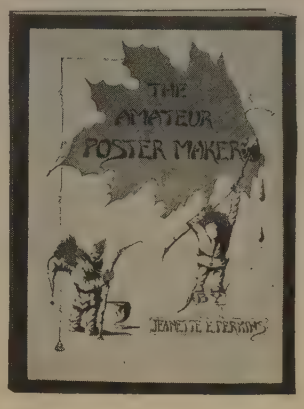
The topics for the first six months include: thirteen which are of a general religious and ethical character, such as "The Importance of Team Work," "What Are the Bad Habits of Youth and How Can We Correct Them?" "The Place of the Bible in Modern Life"; six topics are based on *Land of All Nations*, by Margaret R. Seebach, and are most interesting biographical studies of people from other lands who have made valuable contributions to American life; the seven topics during Lent follow the general outline of "The Fellowship of Prayer," but the statement of the topics is in the form of thought-provoking issues which have an appeal to youth, as for instance, "What Would Jesus Preach About Today?", "What Would Happen If We All Prac-

ticed the Sermon on the Mount?", "Can Christianity Solve All of Society's Problems?"

Correspondence is invited with reference to these topics and suggestions for others are always welcome.

Elective Study Courses

It is a mistake for classes composed of the older high school or college ages to be bound too closely to the graded or the uniform lessons. There are often reasons growing out of the local environment or out of the life-situations of the group, which make special types of courses most useful at a given time. A collection of good elective courses is now available. Among them may be mentioned only a few.



The "Fellowship Courses"

The Pilgrim Press has pioneered in issuing elective courses in *The Adult Bible Class Magazine*. It has been found that these courses are almost as useful for young people's societies and classes as for adult groups. Attention is called to the course now appearing in the magazine from January through March, "Christian Fellowship Between Members of Different Races," by A. V. Bliss, of the American Missionary Association. The price is twenty-five cents for the quarter.

Three of the courses have been reissued in booklet form. They are: "Christian Fellowship in Modern Industry," by A. E. Holt (twenty-five cents); "Christian Fellowship in the Family" (for the older young people particularly), by Millicent P. Yarrow (thirty-five cents); and "Christian Fellowship Among the Nations," by Jerome Davis and Roy B. Chamberlin.

A Young People's "Jesus"

Harold B. Hunting has just written a *Life of Christ for Young People* (two dollars) which can be commended without reservation to individuals and groups. The book rests upon sound scholarship, yet at no point does it parade this scholarship nor does it spend time upon critical problems which have no helpful interest for youth. The author combines a constructive imagination and a literary skill with his scholarship.

The reader sees the teachings of Jesus in their right setting; he understands what Jesus meant and how he came to speak as he did. This is the kind of book that a person will read through almost at a sitting, but to which he will return for reference and inspiration.

The volume is admirably adapted for purposes of group reading. A good many societies—and prayer meetings—are tired of the "conventional" meeting or even of the discussion group. An alternative is the reading club. In several parts of the country pastors are reading *Pilgrim's Progress, A Young Man's Jesus* and *Talks to Young People on Ethics* to their young people. The meeting is quite informal; it is not important that any stated number of pages be covered in an evening; the group talks freely about any point brought out in the pages and begins the next week where the discussion left off.

Few books could be used in this way better than Mr. Hunting's. It is helpful, however, for Sunday School use also. And for parents who are starting the new year right by having a period of family prayers or of serious reading, this volume would be an excellent one with which to begin.

Ethical Problems

Talks to Young People on Ethics, by Wilson and Fairley is the theme of a practical volume now in use in many of our churches. The price is only eighty cents and the book is worth several times that sum. At the conclusion of each chapter are a number of concrete ethical problems for the young people to discuss. The talks by Dr. Wilson are most sympathetic, direct and youthful in their character.

Race Problems

The racial question is one which is interesting young people today as much as any single issue with the possible exception of the abolition of war. Reference has already been made to the course now appearing in *The Adult Bible Class Magazine,* which is well adapted to discussion and study.

Last month Dr. Gates called attention to the new booklet, "And Who Is My Neighbor?" (seventy-five cents) which is the best real case-study of racial questions. It lists a large number of illustrations of racial discrimination or violence within our own country and then challenges each local group to answer the question: "What would you do about it?" It is hoped that classes and societies using this book will keep a record of their conclusions in order that the next book which will grow out of this first one may contain the answers of Christians as to the way in which racial troubles should be solved.

Two other books which may be used, particularly by the older groups, are: *Christianity and the Race Problem,* by J. H. Oldham (Doran, $2.25), and *The Clash of Color,* by Basil Mathews (Doran, $1.25). Dr. Oldham's book is one of the most thorough-going and satisfactory studies which has been made.

The Use of Posters

High schools and colleges have long realized the value of posters. Churches have been much more conservative in making use of them. Even young people who make them for the school have not thought of making them for the Sunday School or society. On the other hand, leaders have appreciated the fact that posters are of real educational and "selling" value, but have felt that they were not capable of making them well enough for use.

Now comes a book which says that one need not be an expert in order to make good posters. Almost anyone can try his hand at it with fair success. And this book goes on to tell in great detail just how it should be done. Moreover, it illustrates its points with numerous pictures and diagrams. It includes such practical suggestions as how to get rid of a blot or a dirt spot.

More than that the volume has been written with the church worker in mind. It is helpful for any poster-maker, but its first appeal is to those who work within the church. This is a book which every church library can afford to have and which none can afford

to be without. Miss Jeannette Perkins is the author and the title is, *The Amateur Poster-Maker*. The price is one dollar from The Pilgrim Press.

Your Church

The Religious Education Association is encouraging young people of high school age to evaluate the importance of their own church in the local community. "Does it make any difference to our town whether or not our church continues its Sunday services and its other activities?" Classes, societies and other groups are invited to study and discuss this question.

The results of the study may be submitted in essay form to the Religious Education Association, 308 North Michigan avenue, Chicago, Illinois. Prizes of fifty dollars, twenty-five dollars and ten dollars are offered for the best essays. But these essays must grow out of the discussions of groups of young people. The final time limit for essays is March 1, 1925. Leaders are invited to write to the Association for a leaflet giving the conditions and rules of the contest. The preparation of an essay would be a profitable project for a young people's society.

Learning From Others

By ERWIN L. SHAVER

WE often complain, and sometimes rightly, that so much of the effort of "experts" to help us consists in handing out theory. We who are interested in better methods of missionary education are urged to develop in our pupils an intelligent interest in peoples and countries, to arouse initiative and a sense of responsibility, to plan for group action, to work for discrimination and free choice in giving and other forms of world friendship, and so on throughout the list of missionary education objectives. We are many times too polite and modest to insist that this theory be translated into practical terms so that it will be more helpful to us.

Fortunately, help of a more practical nature is now coming. In addition to a discussion of theory, we are having accounts of what others have actually done. To be sure, no worker would be so foolish as to set out to reproduce slavishly a detailed program because it had worked successfully elsewhere. For what has produced good results in one situation will not always work in another, certainly not in the same way. But the experience of others is always welcomed as suggestive and sets us thinking. This is its chief value. If the program of another worker were used just as he had carried it out and we were not forced to make changes to fit our circumstances, the result would be educational stagnation.

A Service Scrap Book

One account of an experience of a leader in missionary education appeared recently in *The Congregationalist*. It was written in a most entertaining form and told of the intense interest which her boys and girls took in making a scrap book containing "the information-and-service record of the Church School for two years and a half, made up like a college stunt book with pictures and clippings as souvenirs of events. It crowds two hundred pages of an ordinary eleven by thirteen inch board-covered scrap book, such as can be bought at a stationer's for two dollars. The original book was bought by the Young People's Society, but it has been used almost entirely by the Church School.

" 'What's in it?' Everything goes in that is a proof of world friendship, evidence of instruction received, or a record of service response to information gained. In fact, most of the double-page spreads show clearly the connection between the instruction received and the service response. . . . " However, we only want to whet your appetite here. If you have sufficient interest to learn more you must invest one cent in a post card and a few minutes in writing a note on it. The whole story has been reprinted in circular form and may be obtained from the Department of Missionary Education at 14 Beacon Street. Ask for "Our Service Scrap Book," by Mary Jenness.

A Home Missionary Project Described

Another interesting story of what a fifth grade actually accomplished is told by Rev. J. Leslie Lobingier, whose *World Friendship Through the Church School* has been so helpful to missionary education workers. The account is taken verbatim from a report which he made for the writer's *The Project Principle in Religious Education,* which has recently been published by the University of Chicago Press. The project is entitled, "Our Friends, the American Indians," and runs as follows:

"During the first semester of 1922-23, the regular course of study for the children of the fifth grade of United Church School, Oberlin, Ohio, was called 'Our Friends, Near and Far.' The selection of the American Indians as the first group of 'our friends' was not surprising, because of contacts that these boys and girls had had during the previous year with Mr. Philip Frazier, a fine young Indian student of Oberlin College. On one or two occasions he had visited the junior group, dressed in Indian costume, had told them about Indian life and had sung Indian songs.

"It was assumed in the beginning that the children would be permitted to choose other racial groups in succession, but as it developed, the entire semester was devoted to the one people.

"As usual, the boys and girls met in separate classes. It was their avowed purpose to find out more about the American Indian, how he lives, what he does for us, and how we may help him. Each group decided to use note books, in order to keep a record of what they discovered. The teachers had copies of the same outline to follow, except in so far as the decision of the children might lead them in another direction. The outlines covered such topics as these: 'The Indian Among Us,' 'Why We Should Help Him,' 'What He Has Given to Us,' 'What We Have Given to Him,' 'How Christianity Is Being Given to Him,' 'What Their Own Religion Is,' 'Which Religion Is Better,' 'A Christian School for the Indians.'

"The children's librarian in the public library put

a number of books dealing with Indian life on a special shelf, and many of the children read the books or looked at the pictures in them during the week. At different times they also brought to the class pictures of Indian life, and these were supplemented by Perry pictures which the teachers secured. Many of these found a permanent place in the note books. The boys' group used some of the larger pictures for a chart, which told the story of what the class had done and served as a permanent class record, as the note books served as a permanent record for the individual members of the class.

"The girls' group spent their last few weeks working up a little play. It was their own work, built out of certain Indian stories they had read and information they had received during the course. The first scene centered about the futile attempt of the Indian medicine men to cure a snake bite. The second scene introduced the Christian doctor from a mission school. The third scene portrayed the daily life at a Christian school for Indians, the Santee Normal Training School, an A. M. A. institution in northern Nebraska.

"The girls presented this little play at a meeting of the Women's Association of the church, to which the parents were also invited. At the same time the boys had their chart and note books on side tables for exhibition.

"Early in the fall the group voted as usual on the cause to which its contributions were to go for that quarter. Naturally enough they decided to use them for the Christian school among the Indians at Santee.

"The value of such a project for the pupils is obvious.

"1. They were interested in it, for it was their own.

"2. They developed an attitude of increasing friendliness for the American Indian.

"3. Their giving was intelligent, self-determined and based on an appreciative friendliness rather than on pity and condescension.

"4. They acquired a valuable fund of knowledge in regard to another racial group, and they acquired it by means of their own effort and activity."

What Is Americanism?

AMERICANISM is not an uncritical belief in the goodness of all things American just because they are American. Gullibility and patriotism are not synonyms. Patriotism is not blindness to the faults of the fatherland. "Look at 'em!" said the indulgent mother of the awkward recruit as she watched his company march down the street. "Every one of 'em out o' step but Jim." That indulgent spirit is appealing in a mother, but appalling in a patriot.

Americanism is not whistling to keep up courage. It is bad enough to be honestly blind to the faults of one's country. It is worse to know them and then refuse to acknowledge them in the belief that it is unpatriotic to be critical of one's own. That spirit is a subtle subsidy of all the things that eat away a nation's greatness.

Americanism is not a matter of race. . . . We are already a medley of peoples. We face a problem of social procedure as well as a problem of biology and anthropology. We cannot tear apart the racial strands of our national life, make outcasts of all but our own Nordic folk and proceed to breed back to a one-race America. That way lies an ugly century of race hatred, social bigotry and organized intolerance, with the spirit of the Nordics poisoned in the process.

For one thing, then, Americanism must be a way of living together for citizens of various racial ancestries. There has just come from the press a singularly sane volume on "Christianity and the Race Problem," by J. H. Oldham. . . . I wish every American who has read Madison Grant's and Lothrop Stoddard's books would read Mr. Oldham's volume. It is the best guide I know for the patriotic American who wants to make up his mind about the current controversy regarding the racial future of America.

Americanism is not belief in the infallibility of the majority. . . . Democracy cannot work unless the minority is sportsmanlike, but we are likely to overlook the fact that the majority is also obligated to be sportsmanlike. And that is what the majority is not. The besetting sin of the majority is this: it wants to use the device of majority rule for silencing controversy as well as for settling contests. It wants to standardize opinion. And that spells the death of any nation that permits it. The majority has never taken an advance step on its own initiative. It has always been prodded into progress by a minority. This means that any Americanism worth having must guarantee the utmost freedom of thought and discussion. A valid Americanism will protect its pioneers. Living together in organized society is in itself a vast compromise, and in the compromise there should be give and take both on the part of the minority and on the part of the majority. The peace of society implies the control of institutions by the majority; the progress of society implies the creation of ideas by the minority. The minority must be sportsmanlike in allowing the majority to decide contests; the majority must be sportsmanlike in allowing the minority to direct discussion. . . .

Americanism is not slavery to the opinions of the fathers. . . . Government, like education, ought to be an adventure rather than a ritual. It is treason to the fathers to assume that their minds died when they wrote the Constitution, and that had they been living all these years they would have settled down to the routine job of running the machine they created, making no attempt to readjust its parts in the light of new knowledge and new needs. Americanism implies loyalty to the fathers, but the highest loyalty consists in meeting the issues of our generation with the same intelligence and sense of responsibility with which they met the issues of their generation.

I suspect that, if we found him, we should discover that the most patriotic American is some man who is doing his best for America and saying the least about his Americanism.—GLENN FRANK in *The Century Magazine,* November, 1924.

THE SUNDAY SCHOOL EXTENSION SOCIETY

Fresh Versions of a Long-known Parable

THE King James' version of the parable of the Good Samaritan is known to many people "by heart" if not "by life." The old becomes new with fresh interpretations, so we share with our readers these three translations of this parable, which have come to us through Sunday School Extension Workers in sections of the country distant one from another.

A college student serving in a rural section of Georgia one summer led a week-day story hour for the children. The dramatization of their favorite story developed in this way:

A man enters leading a mule, as if going somewhere. Robbers are hiding behind the bushes.

FIRST ROBBER: There's that homely-looking fellow. Let's get him.

SECOND ROBBER: I want his coat.

THIRD ROBBER: I want his mule.

(*They knock him down and lead off the mule*)

WORLDLY PREACHER (*comes along*): "The wages of sin is death," so saith the Lord. I told that fellow last week about fishing on Sunday. It serves him right!

NOT-MUCH-GOOD SCHOOL MASTER: He is not one of the boys. I'll leave him go.

GOOD SAMARITAN (*stops*): Geeminy, son, how did you ever get that way? They sure did treat you rough. I'll put some turpentine on your face. (*Action.*) Let's go down to the mill.

(*He helps him to the mill*)

MILL OWNER: Hello, who did that?

GOOD SAMARITAN: Robbers. Take care of him till I get back from the post office.

MILL OWNER: All right, Sam.

The version following is the play outlined by a group of children in a Pennsylvania mining town after the study of the Good Samaritan. The "S. S. S." worker wrote, "It is all theirs. I am rather proud of it and so were the children."

CHARACTERS

Jimmy, a little boy. Dan and Jack, two bad boys. Ted, a little soldier. Louise, Catherine, Edith, three unfeeling girls.

SCENE: *The Playground*

Enter Jimmy playing with a new ball. Dan and Jack follow after a little space of time.

DAN: Gee! look at the fine ball.

JACK: Let's take it.

DAN: No, let's not, the fellow's awfully little.

(*They cross stage to Jimmy*)

JACK: Hey! Let's see your ball.

JIMMY: No, it's a new ball. My grandma just gave it to me.

JACK: You give it to me or I'll lick you.

JIMMY: No-o-o-o-o (*puts ball behind him, but Jack snatches it away and tosses it to Dan*)

DAN: Gee! isn't it a dandy—I'm glad we took it.

(*Jimmy cries. Enter the girls, talking together*)

LOUISE: I am making a new dress for my doll.

CATHERINE: Oh! will you show me how?

EDITH: I made one all by myself.

CATHERINE: Oh, I wonder what is the matter with that little boy. He's crying awfully hard. (*Starts toward Jimmy*)

EDITH: Don't bother finding out—he's just a cry baby.

(*Girls exit calling back, "Cry baby! Cry baby!"*)

(*Enter Ted, the little soldier*)

TED: I wonder what I will do with this penny that Mrs. Brown gave me this morning for running that errand. I haven't had a penny for a long time so I want to get something nice. (*Hears Jimmy crying.*) Gee! I wonder what is the matter with that little fellow. (*Crosses stage to Jimmy.*) Say, what's the matter, little boy?"

JIMMY: S-s-some bad boys stole my ball.

TED: Who are they?

JIMMY: (*pointing*) Those boys.

TED: Never mind, I will get it. (*Goes over to Dan who has the ball and snatches it away. Both boys start after him, but he raises his fist and they run away scared. Ted brings the ball to Jimmy.*) Here's your ball. Now don't cry any more.

JIMMY: I-I-I- c-can't stop.

TED: Oh, I say, I have a penny. Come on and we will get something nice.

(*Jimmy wipes his tears and follows Ted off stage*)

Our third interpretation is according to the version of a Western lad. The story came to us through a Sunday School missionary, and will be familiar to some.

In a little frontier village, nestling under one of the mighty Rocky Mountain ranges in a picturesque canyon, a Christian lady gathered the children on Sunday afternoon to tell them Bible stories. One Sunday she told the story of the Good Samaritan in which the children were very much interested. The next Sunday she asked them if they could remember what the last lesson story was about. Hands went up in all directions. In front of her sat a little boy, who, in his eagerness, rose to his feet, holding up both hands.

"I know, ma'am; I know all about it. It was 'The Hold-up in Jericho Canyon.' "

"No, no, Johnnie," replied the teacher; "it was a Bible story that I told you."

"Yes, ma'am! I know it; I can tell the kids." So Johnnie stood up and told the story.

"Why, ma'am," he said, "A chap was goin' up the canyon and some fellers came out of the brush and slugged him, put him to sleep, took away his wad and left him lying in the trail all covered with blood and dirt. Pretty soon, a doctor feller came along and when he saw him, he said, 'He ain't none of my medicine,' and hit the trail and went on up the canyon. Then a preacher feller came along, and he saw him

d said, 'I ain't goin' to monkey with him,' and he hit e trail and followed the doctor. Then a cowboy me along on his bronk; just a good, honest, cowboy. Vhen he saw him, he lit off and felt him. He wa'n't ead! He looked again. They'd got his wad and left m sure in bad shape. So he pulled off his wipe, ibbed the blood off the feller's face, picked him up d put him on the bronk and took him up the trail ll he came to a road house. Then he called out, 'Hi, ill! Come out here; here's a chap I found down the canyon. They've slugged him, got his wad, and left him in bad shape. You must take him in and take care of him. Here's my wad, and if there ain't enough to pay you, when I come back from the roundup, I'll bring you some more.' "

Such experiences indicate the effective teaching of our Sunday School Extension workers. Better still are the untold versions of the living interpreters of this gospel parable. Thus we extend the knowledge of the Wonderful Way of Living.

Thrice Blest Gifts

"Who bestowed himself with his gift—blest three,
Himself, his unknown brother and Me."

The privilege and blessing of hearty giving is realzed by some only at this season of the year. There re many others, however, who quietly, blessedly give henever the urge of a need is felt. To recognize nat even the smallest gift in the spirit of wholeearted sharing is blest by the Master's using always nriches the whole channel of its service.

Two instances of recent weeks will quicken the spirit f any reader:

September 5, 1924

The Congregational Sunday School Extension Society,

Dear Sirs:

Enclosed please find fifty cents in postage to be used n Congregational Sunday School work among the Mountain States.

As my ways of earning are at present very limited nd as I like to earn my own money for missions, the mount I send is most trivial.

The desire for the good of your work, however, in its far-reaching possibilities, is most sincere.

Most respectfully,
Mrs. ——— ———."

"The Congregational Sunday School Extension Society:

A short time ago we had the pleasure of hearing Mr. Henry F. Wolcott, who went out as a Student Summer Service worker last summer, tell our Sunday School some of his experiences. The school was much interested and voted that our missionary offering be sent for this work. I am very glad to enclose money order for $4.73 while we pray that its usefulness may be multiplied as the loaves and fishes were when given to Christ. We wish we were able to send much more.

Yours sincerely,
——— ———"

If everyone coming in contact with the service of our Society should send a contribution in accordance with their ability as these have done, our income would be several times as large as it is now. Small as the gift one may be able to send, it is used effectively, and thrice blest.

Concerning a Mistake

The financial report for the Calendar Year to October 31, on page 342 of the December issue, was incorrect in the statement given to the effect that the apportionment returns were $5,290 in advance of the preceding year. At that time and up to the close of November the amount received was about the same as for the corresponding period in 1923.

Things at Stake

The Society in carrying out a larger program of service during 1924, based on expected apportionment returns which have failed to materialize, is now $10,500 in debt. Will church treasurers please make payments in full on the apportionment for the year closing December 31, so that money reaches the New York office by January 10, 1925. Individuals specially interested are asked to send in their gifts so that if possible the deficit may be met and 1925 started free from debt. All contributions count on the apportionment.

Send all remittances to Treasurer Chas. H. Baker, 289 Fourth Avenue, New York City.

THE MINISTERIAL BOARDS
The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards
The Annuity Fund for Congregational Ministe
The Pilgrim Memorial Fund

Memories of Twenty-four Years of Service With the Board of Ministerial Aid, Massachusetts

By FREDERICK E. EMRICH, D.D.

Note: Dr. Emrich, the beloved Secretary of the Massachusetts Board of Ministerial Aid for twenty-four years, has by request written the following article, rich in his experiences. No man more completely commands the love and respect of the ministry than he and his service to his brethren who have fallen in need has been a blessing beyond all words.

THE Board of Ministerial Aid, at the desire of the General Association of the Congregational Churches of Massachusetts, was incorporated in 1869. It was incorporated as a self-perpetuating body, to consist of not less than nine or more than fifteen members, a majority of whom must be laymen.

I became a member of this Board in 1900 and in 1904 a member of the Executive Committee, which has charge of the investigation of all cases of need and the disbursement of funds placed at their disposal by the Board. Since 1908 I have been the chairman of that committee. I wish to give all the readers of THE AMERICAN MISSIONARY an insight into the kind of work being done by the Board.

FREDERICK E. EMRICH, D.D.

In 1900 the leading men of the Board were Rev. Charles B. Rice, D.D., and Rev. Joshua W. Wellman, D.D. These men sought to keep the Board from becoming in any way tainted with officialism, or bureaucracy. Their aim was to make it a brotherly help to needy ministers, their widows and their orphaned children. The Board has always been without any salaried officers. When I became a member, the expense of advertising in *The Congregationalist* was met by each member of the Board taxing himself two dollars per year. The expense of postage and stationery was met by the treasurer, Arthur G. Stanwood.

Applicants for aid met the Executive Committee and told their story. Written applications for aid did not come into use until 1911. It was a wholesome training to be under the leadership of a man like Dr. C. B. Rice. In all his relations with the friends needing aid he sought to maintain the brotherly spirit. He sought to preserve in the applicant New England self-respect and thrift. Under the leadership and companionship of men like him, I received my training.

I can do no better than to mention some "cases" to illustrate the kind of work done. When I use the word "case," I am reminded of an experience in my pastoral life. Late one Saturday evening, two of my parishioners came with a couple from out of town who asked to be married. They had license. After some delay, a lic was procured and the couple w married. Some years later, I h pened to meet the parties. lady asked me if I remembe them. "Oh, yes, I remember case very well." She answe quickly, " 'Case', do you call That which was only one inci in a pastor's life was to her supreme thing in her life. when the word "case" is used, do not lose sight of the pers interest in every one of the per mentioned.

The applicants for aid do come until they are compelled circumstances to ask. Twe four years of experience mak clear to me that the minister our churches are men of respect and self-reliance and never come for aid u they are compelled to.

A man of forty, unmarried, a man of parts, is t sick and goes to the Massachusetts General Hosp The matter comes to our attention. We visit him make arrangements for his care in an island hc he is taken by us to the home and cared for unti enters the life eternal.

The needs of a minister's widow, the daughte one of the leading professors in a theological semin are brought to our attention. She has a little ca which she is using up. Advice and aid are gi cheer is brought to her until she enters into rest.

A waif, an English Congregational clergyman, d into our office. We look up his record. The man is alone in America; his family is in Engl We look after him and help him to go back to England.

A Massachusetts man, thoroughly trained, has s the larger part of his ministry in Kansas. In his age he comes back to Massachusetts, alone in the wc The Board adopts him because he is in good and r lar standing, a bona fide resident of Massachus although he has never had a pastorate in Massa setts. The dear soul feels homesick for sunny Ka his field of labor. We get his ticket and put hin the train to the land of William Allen White, wh

he passes into the land sunnier than even Kansas.

A minister in the very prime of life dies, leaving his wife and three children. The widow is helpless, a subject of arthritis in its worst form. The Board at once comes to her relief and then procures additional aid from the Massachusetts Congregational Charitable Society, a society incorporated in 1786, composed of fifteen clergymen and fifteen laymen elected from both branches of the Congregational body. The members of this society may not yet see eye to eye in matters of dogma, but they see eye to eye in matters of love and helpfulness.

A New Englander by birth, fully trained, a man of parts, is stricken with pneumonia; he dies, leaving a widow and eight children. Before aid is asked we write at once, on hearing of the death of the father, sending an application form, and aid is quickly given.

A Bangor man of middle age who has done good work in the ministry becomes the victim of cancer. He makes a brave, heroic, patient fight for life. He succumbs. During his sickness aid is given him. After his death the aid is continued to his widow. A son is preparing for the Christian ministry.

Here's a case from Maine. A pastor in the very prime of life, a widower, suddenly dies, leaving two boys. One of these has been adopted. The Maine Society asked our Board if it would share in caring for the other boy, who is in his teens. Promptly we said "yes." We are glad to have a share in training the lad in a good school in Maine. I think the Children's Friend approves.

This pastor, a Swabian pietist, a graduate of the Krischona Seminary in Basel, has given nearly fifty years of faithful ministry among the Germans in the West and the Northwest. In the eventide of life he comes to our German Church in Fitchburg. His last service is of the very best. True to the best traditions of German pietism, he and his Swiss wife minister. He passes on, leaving his faithful wife. Aid is given her. By thrift the aged couple have laid aside enough so that she can enter the "Altenheim" in New Jersey. A small grant of seventy-five dollars is given to her. This she uses very largely as a helper to the sick and helpless of the more than eighty in the home. Here she is like an angel of mercy bringing cheer to her fellow-inmates. To meet her is to have one's faith increased.

A father, a pastor of one of our smaller churches, needs special help because of sickness, and it is given. He passes on. Aid is continued to the widow so that their sons may be educated. She enters into rest. I had never seen the sons. Recently at a meeting of one of our Associations, two young men came to me, told me who they were and with appreciation spoke of the help given to father and mother.

A German, one who could speak seven or eight languages, ordained to our ministry, is employed by the American Tract Society in the work of looking after the incoming immigrants. He falls sick. Aid is given to him. When he passes on he leaves a widow and eight children. We look after the family and this mother trains her eight children to useful service.

"Time would fail me" to tell of the homes that have been cheered. Friends who have been professors, secretaries, foreign missionaries, pastors of large churches, widows who with their husbands have served large churches or churches forgotten and unknown, and their children, have come to us. They have been met in a simple, brotherly, fatherly way, their needs attended to, not only with money but with the comfort that comes from "the Book" or a word given by the Ever-revealing Spirit.

One precious experience of the twenty-four years has been the Christmas Fund, begun under the fine leadership of Doctor William A. Rice and developed by the energetic, sympathetic work of his successor, Doctor Charles S. Mills. From this fund we are privileged each year to make a Christmas gift averaging about forty dollars to our beneficiaries.

A considerable number of contributions came in too late for the Christmas gift, which had already been sent. The National Board puts this sum into an emergency fund, of which the Massachusetts Board received its share. This emergency fund has been a real blessing. It has enabled us to help people over hard places, in hours of sickness or hospital experiences, with their heavy expenses.

The emergency fund? Yes, the "Good-will" fund! And somehow the widow's barrel and cruse do not fail. Critics may challenge the historicity of the Elijah story, but experience still bears witness to Elijah's helpful God.

God is the great bishop or overseer of souls. It is the wonder of the Psalmist that God "looks after" men. That is a beautiful expression of Peter, "the shepherd and bishop of our souls." The same word in a verbal form is used by Jesus: "I was sick and ye visited me," i.e., "looked after me." James, the brother of Jesus, like his Brother, uses the same word: "The religious service which is pure and stainless in the sight of God the father is to look after fatherless children and widowed women."

That is just what these Boards of Ministerial Relief are doing. I believe in the Annuity Fund. Make full use of it. But for a long time we shall need the help of the Boards of Relief.

Twenty-four years of intimate relationship with the homes of our pastors give me the right to speak a strong word of commendation of the value of these homes to the community, the state, the nation and the world. The English rectory, the Scottish manse, the German pfarrhaus, the French presbytere, the American parsonage are homes of light and leading. They are the glory of our Protestantism. God help us to appreciate their value and to look after the needs of the men and women who occupy them.

Paul puts it clearly: "Communicating to the necessities of the saints." I like to translate it, "Be a partner in the needs of God's people." The question comes to every Christian: How am I participating in the needs of God's faithful saints? How many more will become shareholders in this great partnership?

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FORM OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of .....dollars for its uses and purposes.

An Interdenominational Conference

THE chief executive officers of the Ministerial Boards in many Protestant denominations are accustomed to meet each year for mutual conference. The annual meeting was held November 24-25 at the Prince George Hotel, New York, and brought together representatives of fifteen different denominations representing some 17,000,000 communicants. In attendance were representatives including the following churches: Protestant Episcopal, Presbyterian, North, South and United; Methodist Episcopal; Baptist, North and South; Disciple, Lutheran, United, Augustana, Evangelical Synod of Missouri and Norwegian; Reformed, United Brethren, and Congregational.

They reported assets, including reserves in annuity plans, of approximately $73,500,000. Fourteen denominations reported pensioners or annuitants, approximately 19,500 and annual expenditure in pensions, annuities or grants to ministers, widows and orphan children, $6,126,542.48.

Probably no feature in the life of the Protestant churches shows greater advance. Within ten years thoroughgoing scientific plans have been evolved by which the minister provides for his age in advance instead of finding himself, on retirement, without resources. It is interesting to note that several denominations which have been slow to accept such a plan are now moving strongly in that direction.

For example, Dr. Joseph B. Hingeley reported that the Methodist Episcopal Church is considering a contributory reserve pension plan to supplement that which has long been in vogue and which has now reached such proportions that the churches find it practically impossible to fulfil its obligations. Under the new plan the church and the minister, as in our Annuity Plan, will share in payments. Far more, however, is asked of the churches, the amount now suggested being equivalent to seven and one-half per cent of the pastor's salary. To this the minister is expected to add an amount equivalent to two and one-half per cent of the salary. Definite provision is to be made under this plan for disability and death benefits.

Particular interest was attached to the report of the Church Pension Fund of the Protestant Episcopal Church where each church is assessed an amount equivalent to seven and one-half per cent of the rector's salary. The Executive Vice-President, Mr. Monell Sayre, reported that ninety-nine per cent of such assessments, amounting in the aggregate to $1,000,000 annually were being paid. A magnificent achievement! When we contrast this with the comparatively slight amount asked of the Congregational churches, which never exceeds three per cent of the pastor's salary and this only for the first year of his membership, one may wonder that less than ten per cent of our churches have yet entered the plan. Furthermore, whenever a minister dies in active service this noble Church Pension Fund sends immediately to the widow a check for one thousand dollars and provides thereafter an annuity of three hundred dollars as long as she lives. Actuarial calculations are being fulfilled except in the matter of disability annuities which are, up to date, much larger than the advance projection.

Dr. Henry B. Master of the Presbyterian Church (North) reported on the new plan proposed for the Presbyterian Church. This is to be substituted for that now in operation, similar to what is known as the Original Plan of our Annuity Fund and is in its general outline akin to the new plan of the Methodist Episcopal Church, an amount equivalent to seven and one-half per cent of the minister's salary being expected from the church and two and one-half per cent from the minister.

Dr. Henry H. Sweets reported for the Presbyterian Church (South) that nine hundred and twenty dollars is now given as a maximum pension in Ministerial Relief.

A most suggestive paper was presented by Mr. Arthur M. Harris, Treasurer of the Baptist Boards and formerly connected with Harris, Forbes and Company, of New York, on the investment of funds. He advocated strict regard to state laws governing trust funds and pointed out that these laws, while still carefully safeguarding such funds, are in process of reasonable extension. Whereas even thirty years ago in New York State trust funds could be invested only in government bonds, state and municipal bonds and mortgages upon real estate within the bounds of the commonwealth, later certain specifically named cities in other states were added, certain designated railroad bonds and finally bonds of cities in the United States and bonds of railroads coming under a certain classification. No body of men in his judgment should be allowed to invest trust funds in disregard of the state law, however wise and experienced they may seem to be. Acting within the trust fund law, Mr. Harris suggested the following order of safety: (a) United States government bonds; (b) state and municipal bonds of the highest class; (c) first mortgage bonds of the best railroads and first mortgage loans upon improved real estate; (d) equipment bonds. No investments should be made in the above classification except as these come under the law of the state regulating investment of trust funds. Many classes of investment considered ordinarily reasonably secure are excluded from consideration. In the present market many sales of bonds previously purchased can be made advantageously and such profits should be applied to reduce book value of securities costing a premium or to reduce book values of securities showing abnormal losses in market value or for similar purposes. Investments in first mortgages on real estate should not be made direct but only on guarantee of title and guarantee companies of the highest class.

This paper is a fresh indication of the exceedingly important fact that the various pension funds ordinarily command the service of high authorities in the financial world in the care of their funds. Probably all of the greater foundations are as wisely handled as the best of our fiduciary institutions. The Pilgrim Memorial Fund has been peculiarly fortunate in that respect, having had from the beginning the skilful service of men who occupy positions of the highest trust in the world of finance and whose wisdom is demonstrated by the experience of these years in their handling of the investments.

Emphasis was placed on comity agreements, particularly that obtaining between the Presbyterian and Congregational churches. Within the year in which the agreement has been in operation there have been many cases in the Relief Departments where men had given service in both Presbyterian and Congregational churches and where, previous to the covenant now in operation, the minister would have received a grant representing only the service in one or the other of the two fellowships. Under the present agreement total service for both denominations is included and the grant divided pro rata between the churches. It is a pleasure to testify on the part of the Congregational churches to the exceeding courtesy and generosity with which our friends of the Presbyterian church have fulfilled their share of the agreement.

Dr. E. T. Tomlinson, of the Baptist Boards, presented a vigorous paper on the problem of the work of the pension boards with relation to the inefficient minister and the extreme care which needs to be taken in the distribution of funds through the Relief Departments to see that they are worthily bestowed.

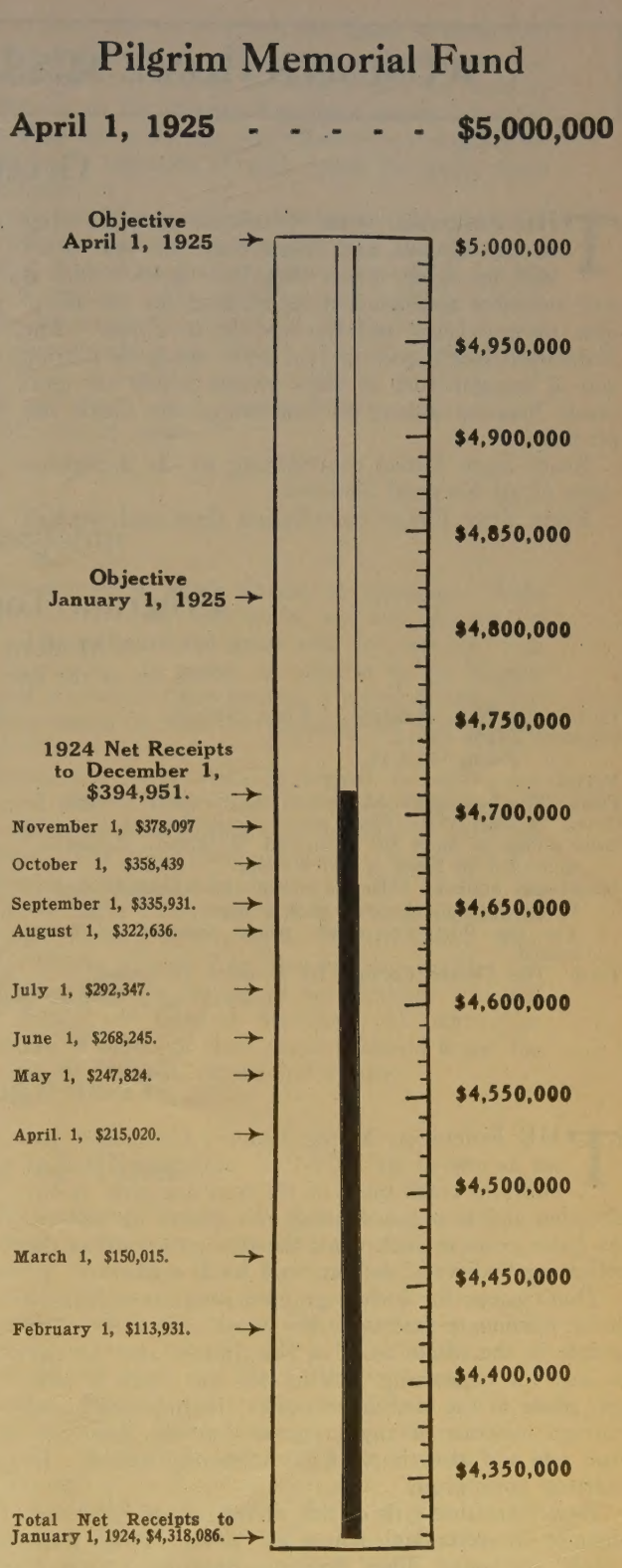
Mr. Thomas A. Stafford, statistician of the Methodist Episcopal Boards, made an address on ministerial surveys and scientific methods of reaching data which shall adequately and properly represent the actual facts.

Mr. George A. Huggins, Actuary for the Presbyterian and Congregational Boards, presented a careful review of low rate insurance associations for ministers, pointing out the great danger of attempting to provide annuities without provision of proper reserves. He strongly advised that any minister considering any proposition for the provision of an annuity should make sure that the methods of the association offering pensions are in accordance with recognized actuarial experience.

Dr. Charles S. Mills reported the progress of a plan being worked out by the Annuity Fund for Congregational Ministers for pensions for unordained missionaries and lay workers. A similar proposition is being studied in various other communions. There can be no question that the church is under moral obligation to make provision for the age or disability of all in its service as well as for ministers and that in the case of those whose service in any sense parallels that of the minister there should be equal provision.

It is interesting to note from the standpoint of the Congregational churches that the Presbyterian Boards have a designation of ten per cent on their apportionment, the Baptist Boards eight and four-tenths per cent, United Lutheran Board twelve per cent. In the Congregational apportionment the designation is five per cent, plus the Christmas Fund, which may be valued as equivalent to one and one-half per cent further. When all allowances are made for certain classes covered incidentally by the boards of some other denominations but not included in the work of the Congregational Boards, the disparity still remains marked.

This annual conference of the executive officers of pension boards is one of the finest illustrations of the progress of the spirit of comity and cooperation among the great Protestant fellowships.



START THE NEW YEAR RIGHT BY COMPLETING YOUR PLEDGE AND THUS MAKE AN INVESTMENT WHICH WILL PAY DIVIDENDS IN TERMS OF NOBLE SERVICE FOR GENERATIONS TO COME.

WOMAN'S HOME MISSIONARY FEDERATION

Greeting

THE Federation sends Salutation and Greetings to the Unions and hopes that the year 1925 will be as the years that have gone before it and yet more abundant in its fruitage for the Kingdom of our Lord and Saviour Jesus Christ. The Federation would stir up your pure minds by putting you in remembrance of those things which are most surely believed among us concerning our Goals not yet met:

Every State Union contributing to the apportionment of all National Societies.

Every State Union contributing three and one-half per cent to the income of the Federation.

Every State Union meeting the apportionment.

A Pilgrim Prayer Guild in every church.

A Thank Offering from every local auxiliary.

Home Mission text book in every church.

One-fifth of membership in every church subscription to THE AMERICAN MISSIONARY.

"Wherefore though we might be much bold in Christ to enjoin you that which is convenient for you, yet for love's sake we rather beseech you that every State Union make a ten per cent increase in gifts in 1925."

Program Topic—January

A Modern Columbus

"As far as the East is from the West."

Hymn: "A New America." Tune, America.
Scripture: Psalm 1:3-12.
Psalm 139:9, 11.
Prayer:
Poem: The Immigrant Madonna. By Helen C. Dwight.
Hymn: "Goodly Were Thy Tents." Tune, Beecher.
Brief review of Story No. 2, entitled "A Modern Columbus," published in *Land of All Nations.*
Blackboard Statistics: List the twenty-one languages used in Congregational churches each Sunday.
List the thirty-five states where these churches are located.
Poem: The Flower Factory, By Florence Wilkinson.
Prayer Uttered by a Lonesome Immigrant Girl.
News from the Field: Ellis Island Kindergarten.
The Only Polish Congregational Church in the World.
Our Spanish Speaking Work.
The Grantwood Mission.
Our Foreign Mothers.
Paper: Interdenominational Cooperation.
Welcome and Christian Fellowship.
A Program and a Challenge for the Local Church.
Hymn: "America, God's Crucible." By Ernest Bourner Allen.
Tune, Battle Hymn of the Republic.
Benedictory Prayer: Elizabeth Rodhouse.

Material to accompany program at Federation office.

'Teen Age Pointers

THE Federation Young People's Committee has set as one of its 1924-1925 objectives a special effort to reach more of the teen age girls in our churches and to organize them into groups for service. As guide posts in such work the Committee offers the following "pointers" to state and local workers:

Don't adopt for such a group a program of simply home missionary interest. We must train our young people in the whole work of the church, and the day is past for organizing societies for the study of only one phase of the church's activity. Include home and foreign missions in any program that you may outline, and add also church and community service. In starting your group

Remember that girls of this particular age have very definite interests and points of view. They want "club" methods. They love a suggestion of secrecy. They are eager for club colors, mottoes, banners, pins and so forth. Such cravings are easy to gratify and add much to the success of the organization. In all this planning

Remember to let the girls have as large a share as possible. Make them feel that it is their club. Keep yourself in the background, but at the same time be always on your job. The girls will not always have the necessary wisdom or initiative. You must supply these unobtrusively, but persistently. You may be glad to use these

Methods. Call a meeting of the girls who are to compose the group, arranging for some simple social function in connection with it. Explain the purpose of the club. Adopt a simple constitution, or appoint a committee to draw up one and report at a later meeting. The girls will, of course, elect their own officers. Decide on motto, color, name and pins, or appoint committees to report on these later. It will be well for you to plan carefully in advance for each of your

Meetings. These should come at least every two weeks. The time will have to be determined solely by local conditions. Some groups meet directly after school. Others later, having a simple supper as a part of the meeting. Others can best meet in the evening. Choose the best time, and then stick closely to it, making the girls feel that it is a meeting that one does not expect to forget or change. Each meeting should have a well thought out

Program. The work of the club will naturally

ow the three lines of study, work and giving, based the fourfold field of the church, the community, country and the world. Such a program would de the plan for each meeting into two parts. One these would be for

tudy. This should cover work in the home and ign mission text books prepared for our young ple each year. There should be at least six les- s on each field, and a serious effort should be made give the group a foundation of missionary knowl- e that will ensure their becoming intelligent work- in the future. A short devotional service would a fitting introduction or close to this part of the ting. The other division of the meeting would be *Handwork*. Here the fourfold basis of club work ld show itself in the "doing" of something for the local church, the community, the home mission field and the foreign field. Make this work definite and practical, as it is one of the best means for holding the interest of the group. Let them decide what the work shall be, after you have looked up possibilities. Meeting the expenses of such work naturally raises the question of

Finances. Money will be needed for two purposes, the running expenses of the club and the group offering. This may be raised in many ways. Club dues, a play or other entertainment, selling reliable articles on a commission basis, a food sale are all possible money-making ventures. The group should always bear in mind, however, that it is a "service" group and never spend upon itself any undue proportion of what it raises.

Christian Citizenship

THE love of money is the root of all kinds of evil.

This is as true of nations as of individuals. erica's great peril today lies in the fact that she he richest among the nations. How shall the soul the nation meet this most searching test? Can bless the nations with our gold or will it prove urse to us and the world?

or years our bankers have been increasing loans ur Latin American neighbors. The instability of government formed the excuse for an appeal to government for protection. Our marines were and the history of our occupation has had many chapters. Wrongs have been committed—mur- have been done, evils have existed which would e true Americans to blush for shame if they were zed.

he question is before us: Shall we as a nation our naval power to protect private interests in smaller nations or shall we say to investors, "Take the risk involved in such loans, we will not protect you. The evils are too great and far-reaching from such a course. It means an offense to the dignity and self respect of these nations, a practical reduction of their status to that of vasselage to the United States."

Central and South America regard us with suspicion and fear. They need the money but take it with the dread of a galling over-lordship by their big neighbor. The November number of *The World Tomorrow* is given to Latin America. The articles are largely by Latin Americans and give their viewpoint. It can be obtained by writing to 396 Broadway, New York. In the files of *The Nation* many articles can be found telling the history of our dealings with the West Indies and Central America. All Americans who are true lovers of their country should know the story and knowing it, try to find a cure.

"Love—the Greatest of These"

OUR denomination has some "elect women" of whom it is justly proud. Our well-loved Parsonage Fund Secretary, Mrs. Charles H. ntor, devoted and loyal to the cause she loves so , has a happy way of expressing herself in poetic ion. One day she enclosed the following verse in tter to the Federation office which shares its loving ght with its friends:

"I heard her say, as she bent low, 'This log won't burn, I told you so. It needs another log, you see, to make it burn right merrily.' I looked and saw the flames leap out and wrap the new log round about; so bright and vigorous the fire, just like a new-born, strong desire. I thought how like those logs are we, responsive to warm sympathy, just ashes if we have no friend with whom the heart and mind can blend. One minute, cheerless, almost dead, and then a word or two is said, and lo! forthwith a bright fire shines and life is filled with magic signs. When wood strikes wood there is a spark which flashes through the gloomiest dark. 'A spark is light and light is truth,' thus said a loved one in my youth. And so it is when heart strikes heart, a fire is kindled, flames upstart. The log, it cannot burn alone; the heart unloved might be a stone."

As we go to press word comes that Mrs. Charles H. Taintor has entered the Heavenly Mansions.

THE FOUNDATION FOR EDUCATION

Meeting of Board of Trustees of the Congregational Foundation for Education

THE meeting of the Board of Trustees of the Congregational Foundation for Education, held at Chicago on November 21, was well attended and had before it a great many important institutional problems.

Among other things, it was voted to recommend to the Survey Committee that at least one-eighth of the apportionment of the church should be assigned to the work now being carried on by the Education Society and the Foundation for Education. A decision was reached to inaugurate immediately a campaign for funds to supplement the apportionment and make possible complete payment of grants to the institutions of Congregational affiliation. Owing to the fact that less than one-fourth of the amount expected on the apportionment has come in, it was voted that the Board can make no further appropriations of money until present obligations have been fully paid.

A committee to confer with a like committee of the Education Society concerning possible coalescence of the two organizations was named and is composed of Drs. King, Cowling and Allen.

Resolutions of importance concerning Billings Polytechnic Institute, Fargo, Kingfisher, Piedmont, Fairmont Colleges and Pacific University were passed by the Board. The resolutions bearing upon education in the Northwest are as follows:

Pacific University

We recommend

1. That the school be continued under Congregational auspices with no further thought of merging with another denomination.
2. That the University Committee on emergency funds, Messrs. Clarke, Fenenga and Blair, be commended for their zeal and earnestness in carrying their campaign to success.
3. That the Trustees be urged to secure for president, as soon as possible, an able Congregational leader acceptable to the Congregational Foundation for Education, and that the Foundation continue the annual grant for his salary during the ensuing year.
4. That the new president, with the help and cooperation of the Board of Trustees, be urged at once to enter upon a campaign to realize on former pledges and enlarge the present endowment by at least $500,000.
5. That the Congregational Conference of Oregon be commended for its move to support Pacific University and be urged to continue this with the understanding that Congregationalists generally will be advised of the worthiness of the enterprise, provided that

(a) The work is continued on a high scholastic plane; (b) The institution is managed economically and on a strictly business basis; (c) The endo ment funds are never impaired and efforts are c tinued to replace funds borrowed.

6. That the action of the Board of Trustees the Oregon Conference relative to a Committee three representing Pacific University, the State C ference of Oregon and the Foundation for Edu tion be approved and endorsed and that the Foun tion proceed to select from its Board a member such committee.
7. That the Foundation for Education cooper with the President of Pacific University and Congregational Conference of Oregon in all p sible ways to continue the school as a fully credited institution of the Congregational type.

Whitman College

We recommend

1. That Whitman College be recognized as institution of Congregational affiliation entitled the full and cordial support of the Washing Congregational Conference and that it be c mended to Congregationalists generally as wo of generous support.
2. That its campaign for $1,500,000 now in p ress be warmly endorsed and that the hope be tended that the entire sum may be realized.

At a previous meeting, the President of the Fo dation had resigned with the understanding that resignation would take effect on February 1, 1 The Board requested that the President continue the Foundation until July 1, 1925, and later arra ments with the Board of Trustees of Yankton C lege were made that provide for delay in the assu tion of duties at Yankton. President Nash therefore, continue with the Foundation until Jul but will be formally inaugurated as President of Y ton College at the June commencement. Thro this readjustment, Dr. Warren, present Presiden Yankton College, will round out thirty years splendid service.

To fill one of the two vacancies in the Boar Trustees, Mr. Charles E. Burbank of West Boyls Massachusetts, was selected. He has accepted position.

Mr. Burbank had been recommended by a nu of eastern friends, including Dr. Charles E. Jeffe of the Broadway Tabernacle Church, New York.

Dr. Fayette Avery McKenzie, President of University, gave a thrilling report of the work o institution, after which the Foundation Board dorsed the school and its present campaign for larged support.

Plans for the program of the Foundation be the National Council meeting in Washington referred to the Executive Committee.